



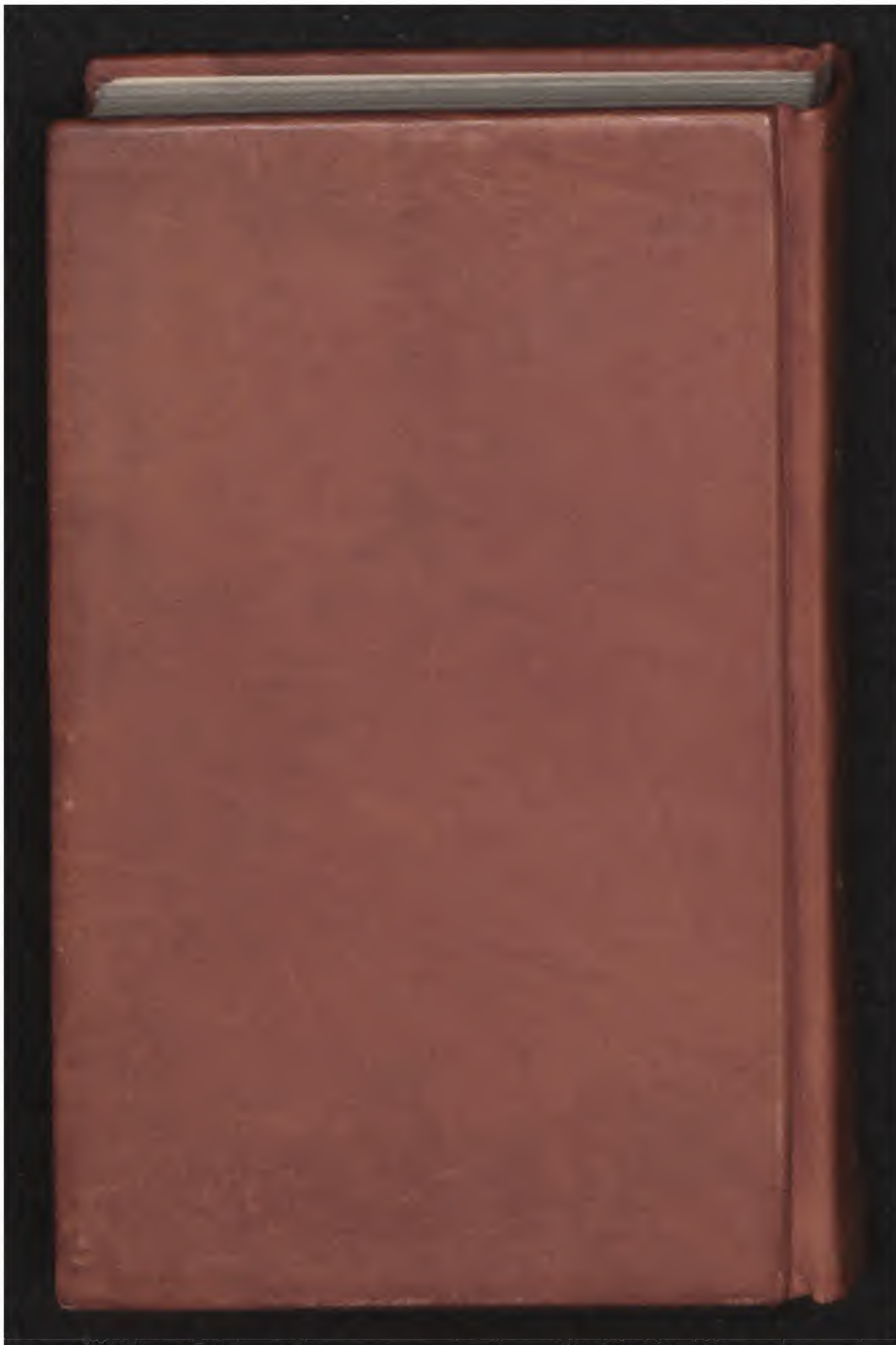
Niels Hemmingsen

The Faith  
of the  
Church Militant

London 1581

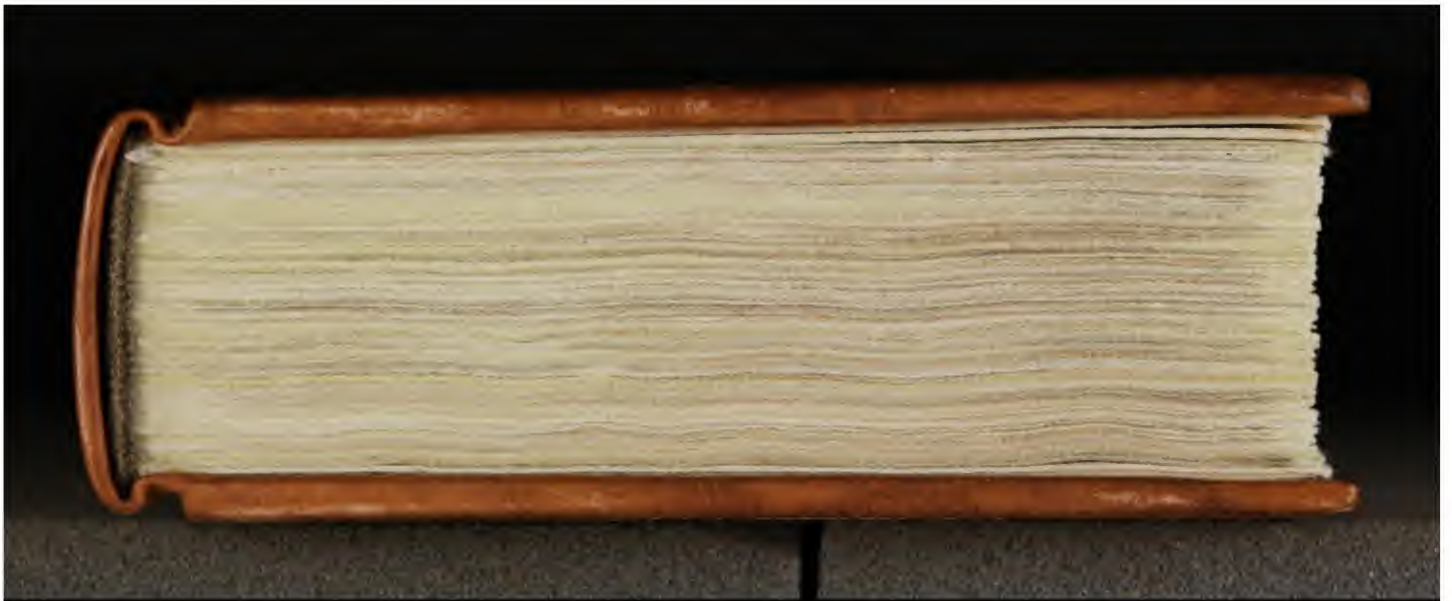
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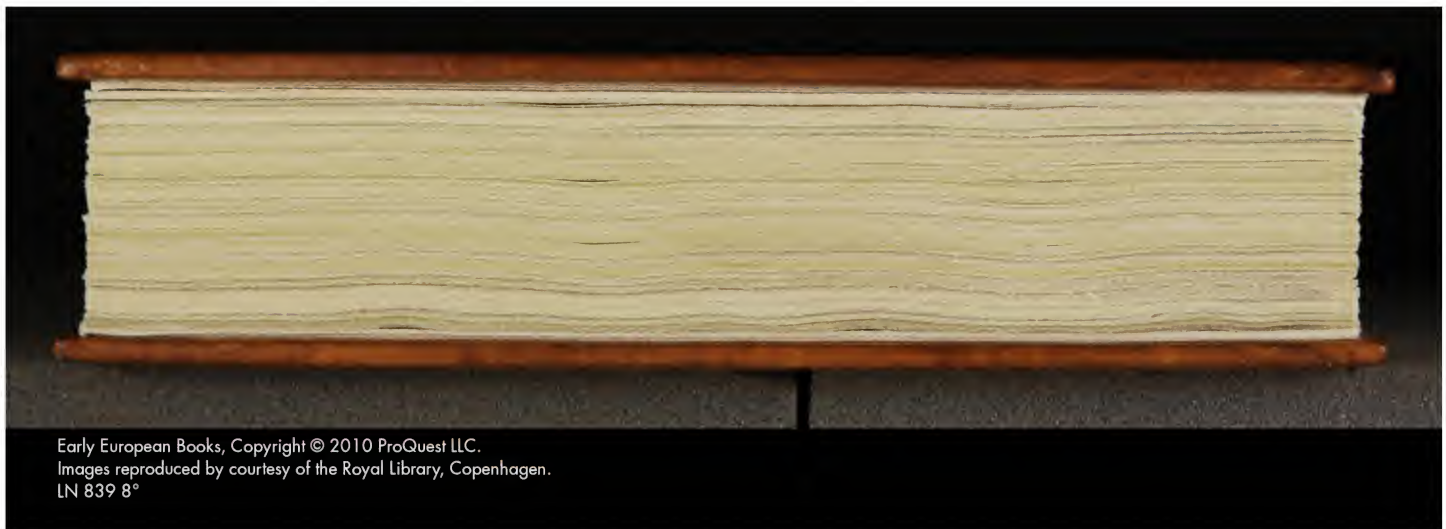




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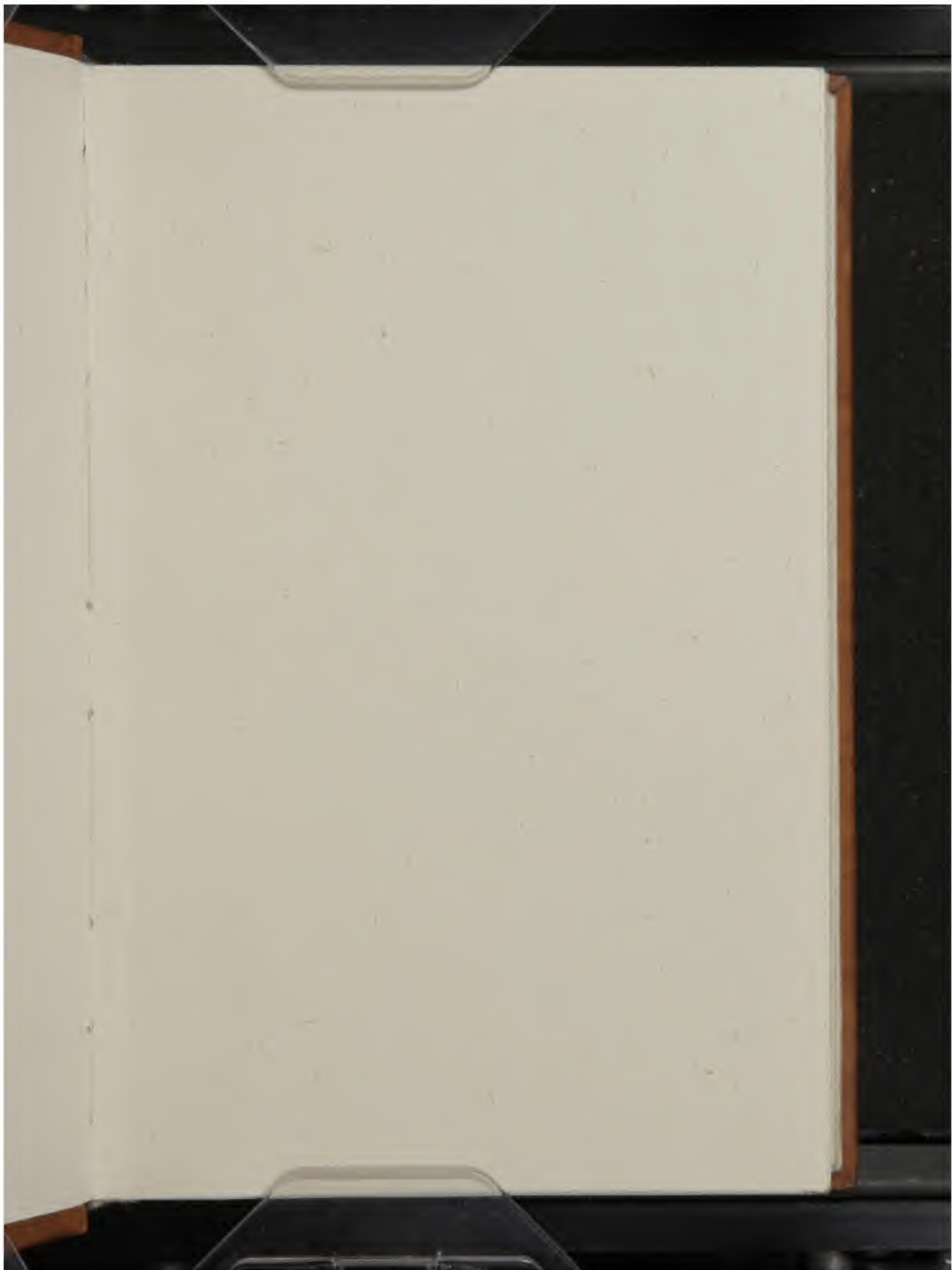
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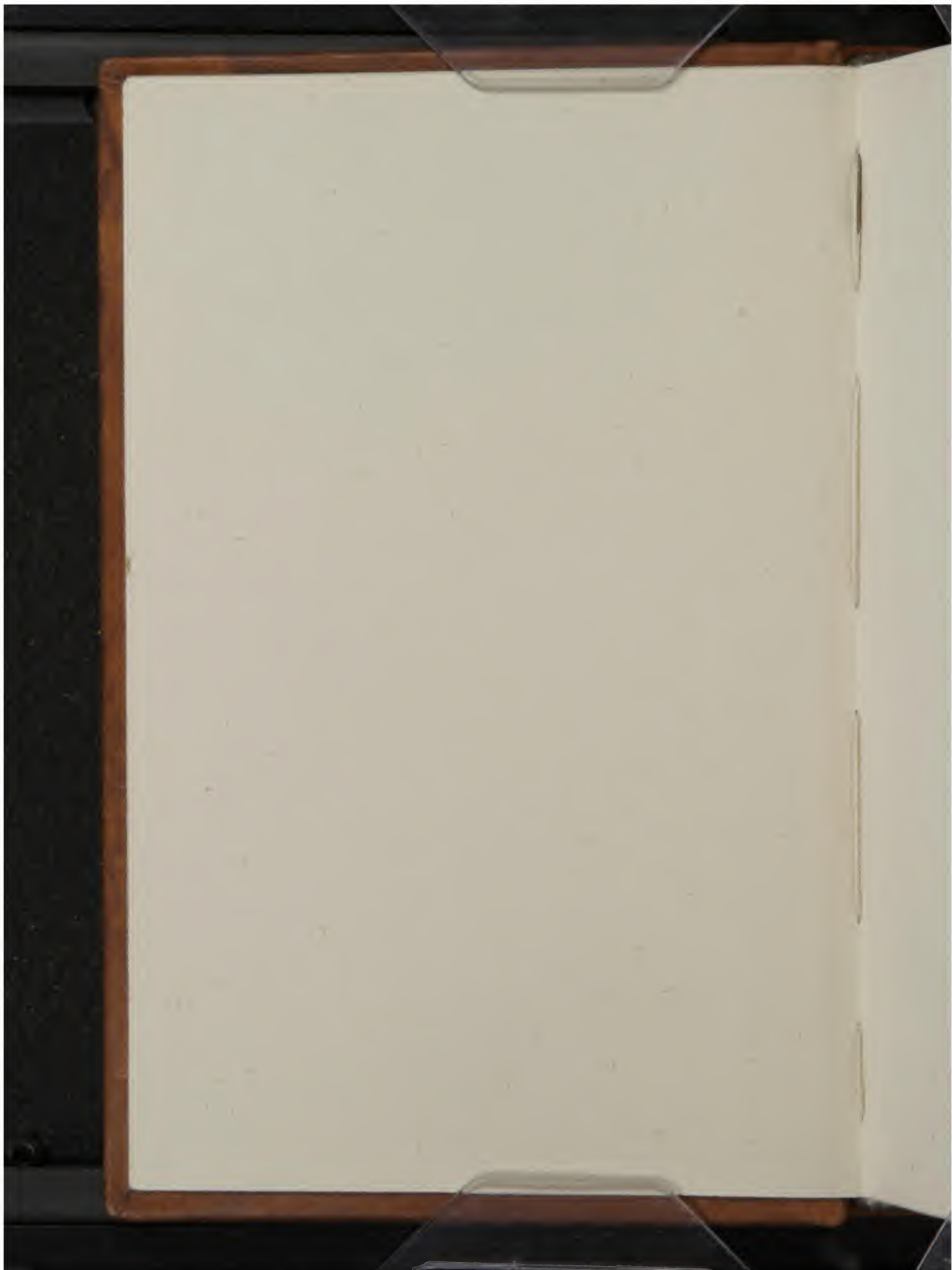


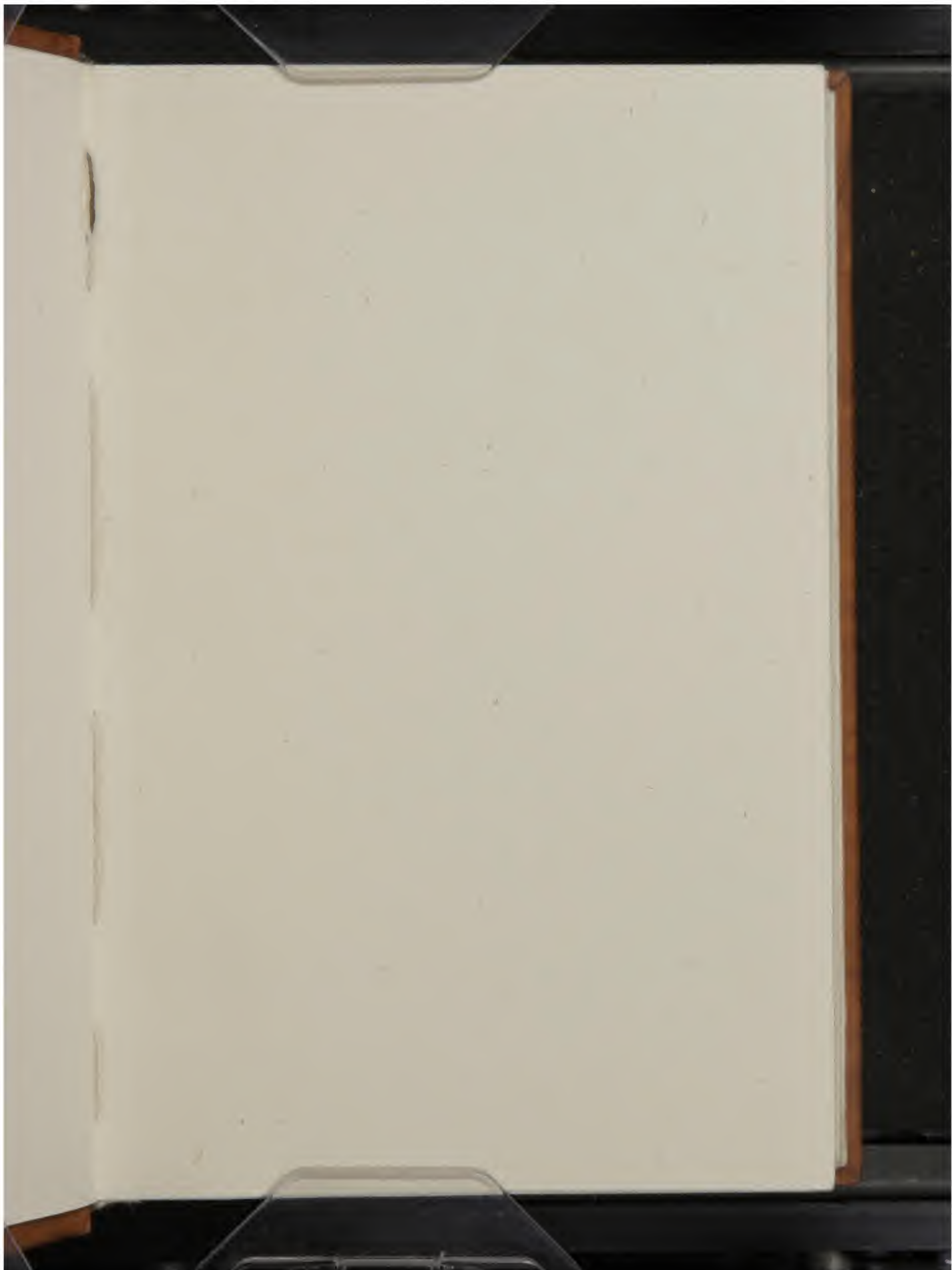
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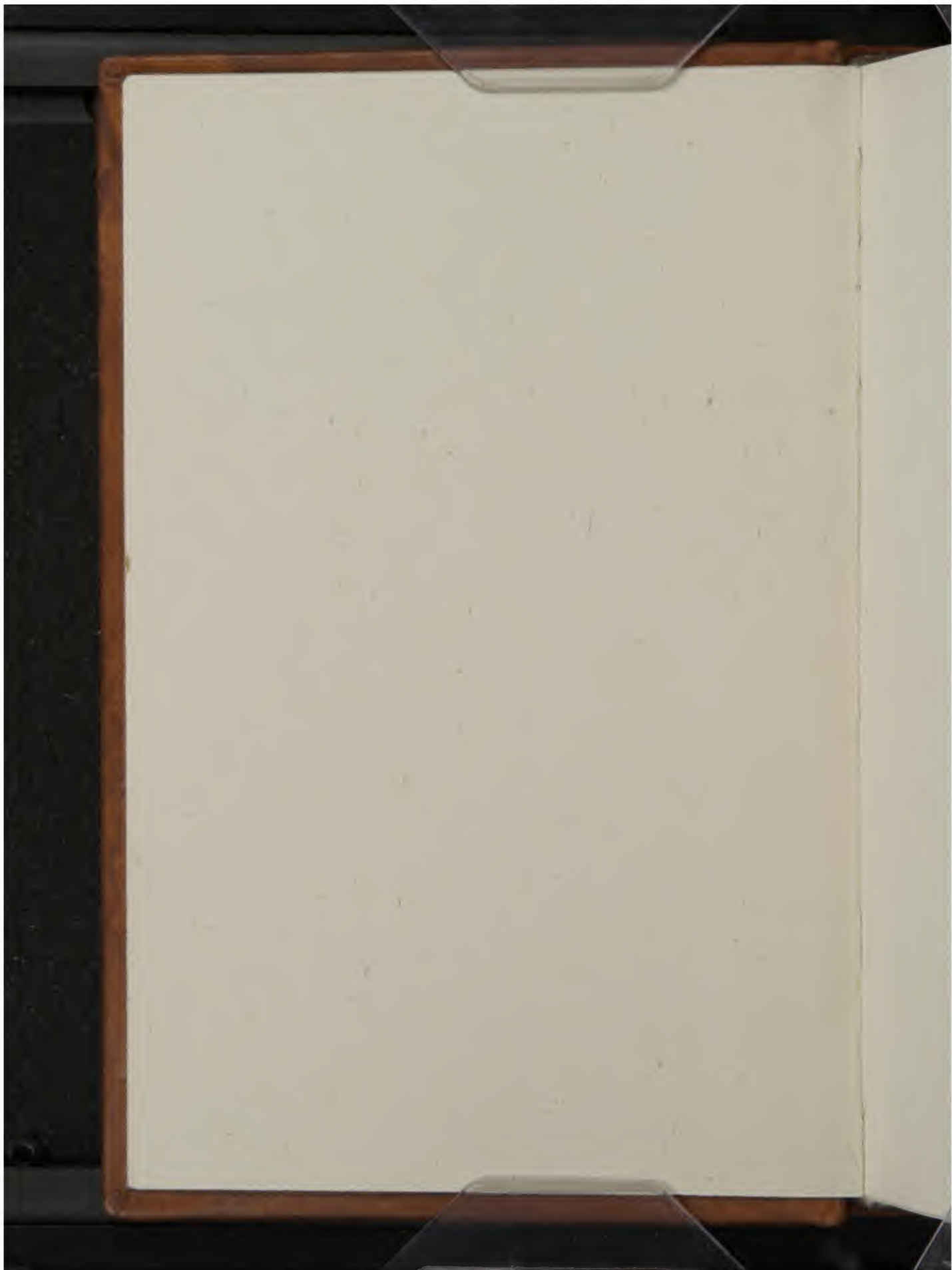


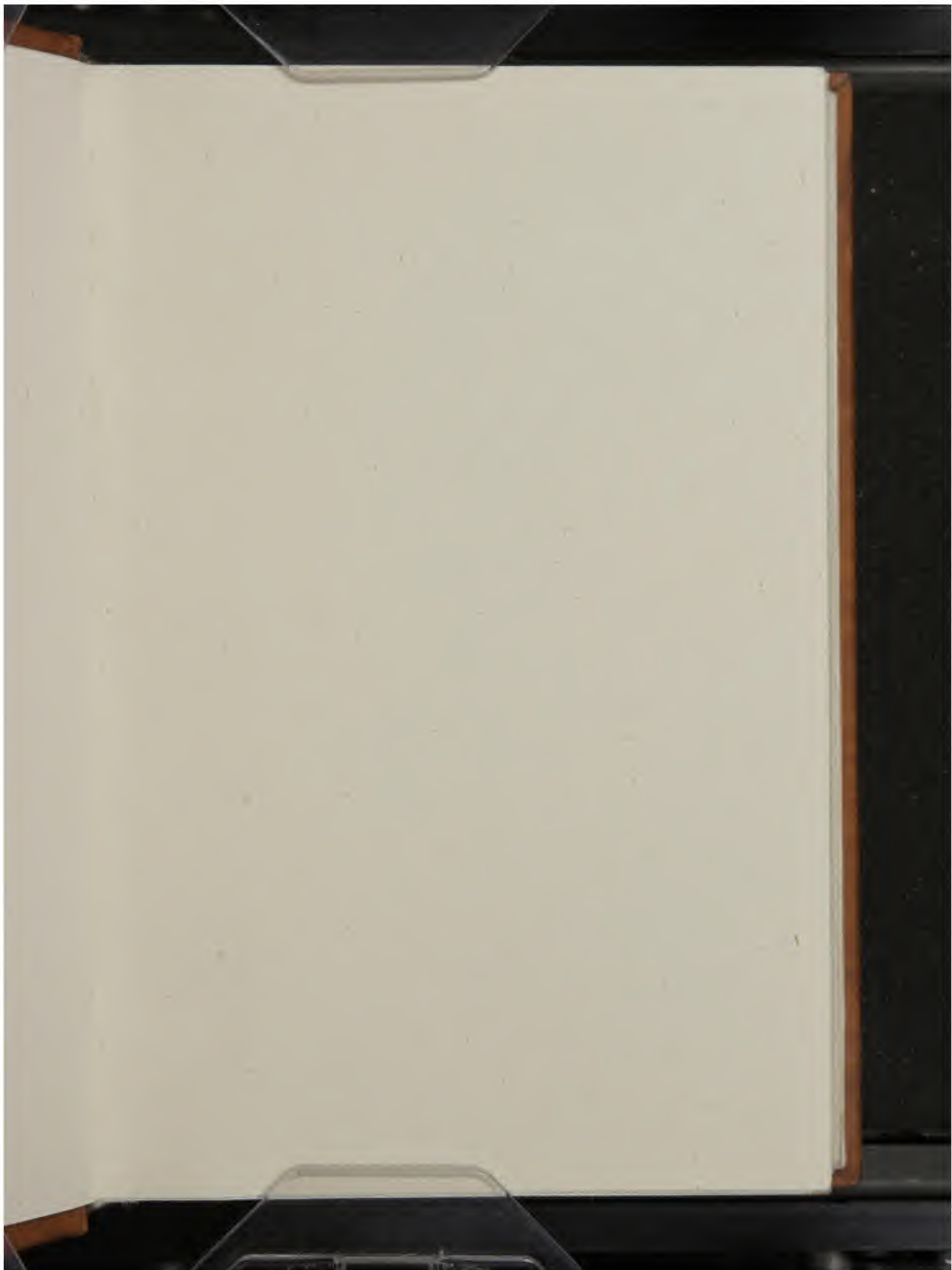




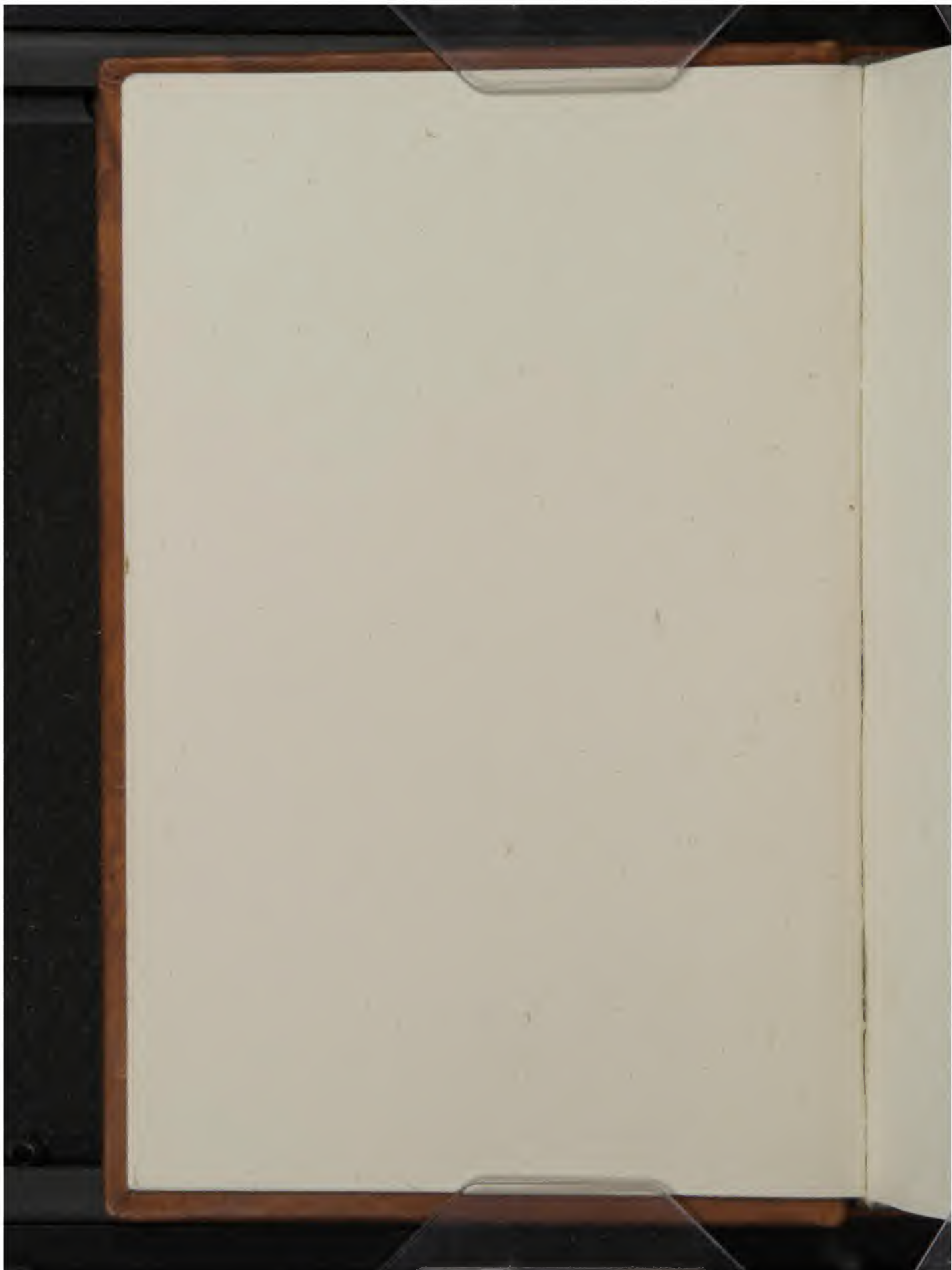




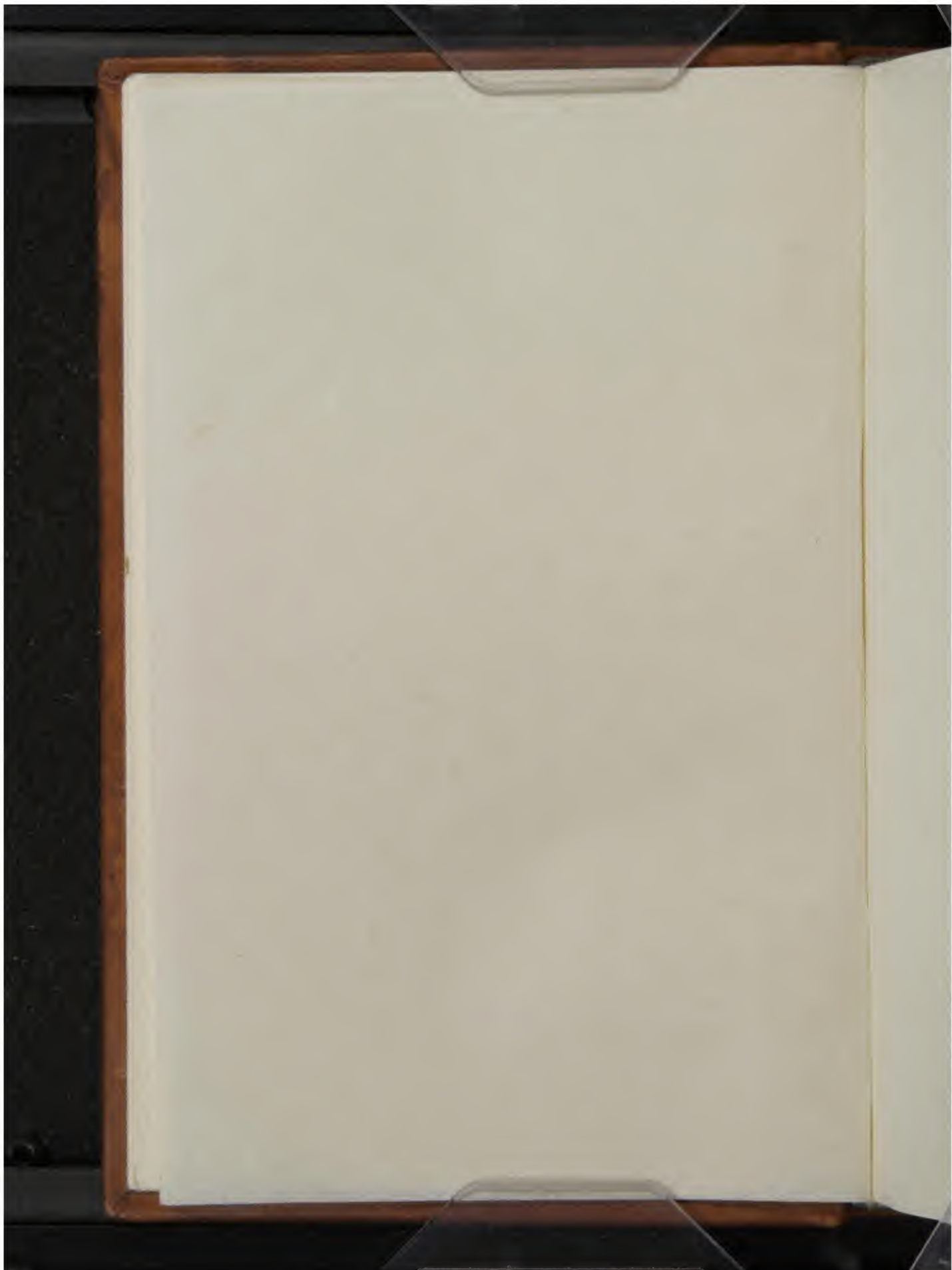






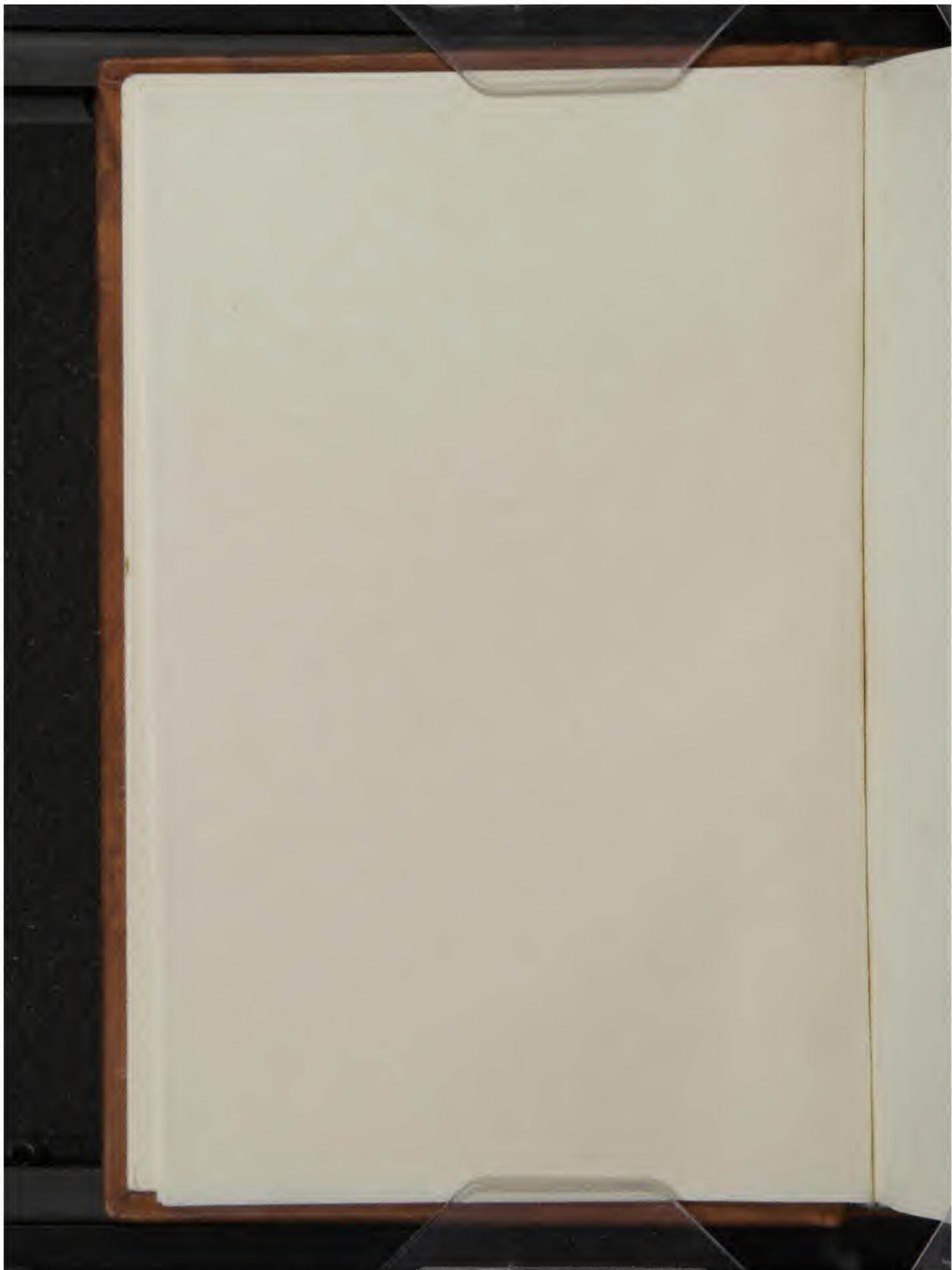




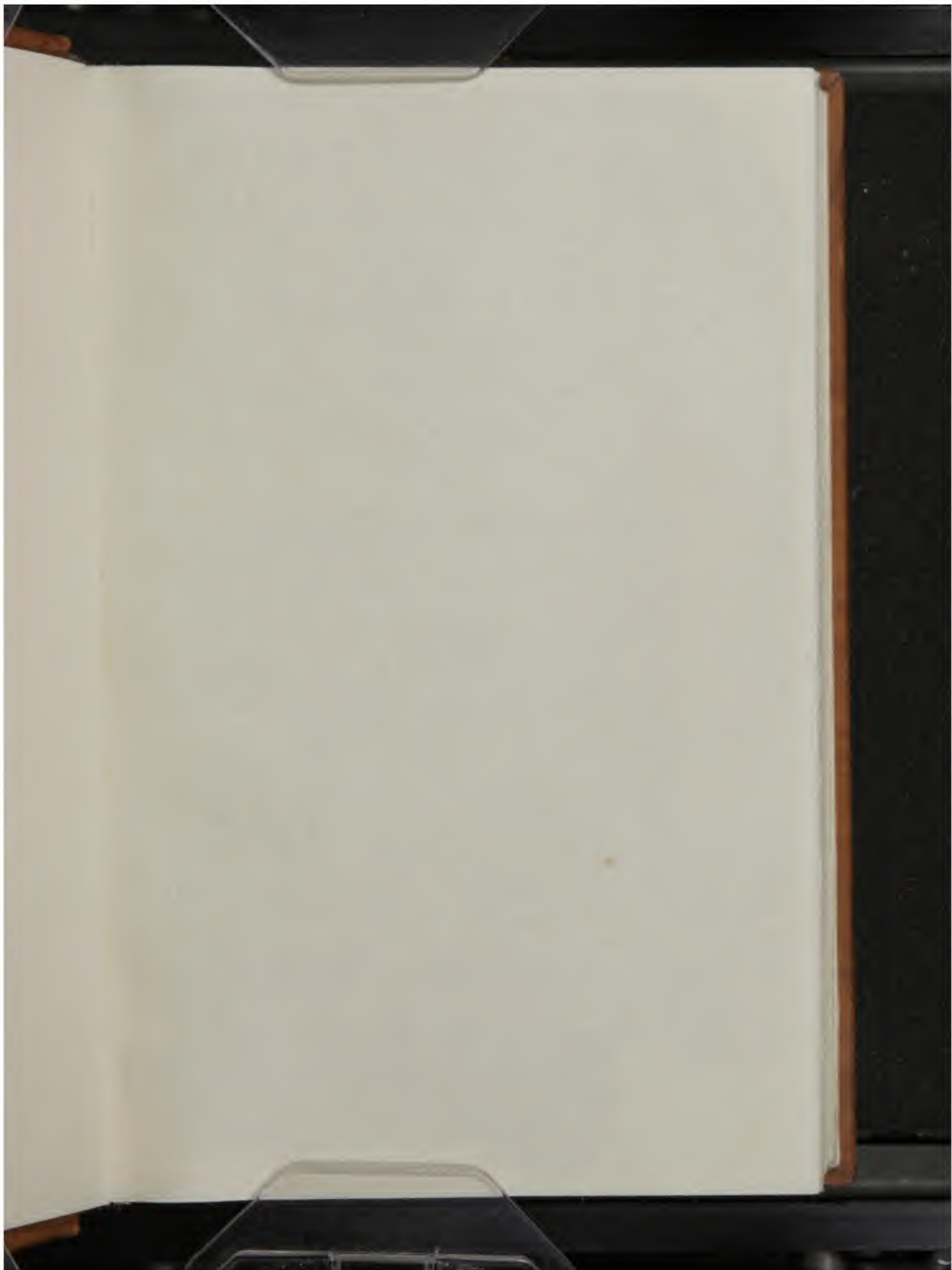


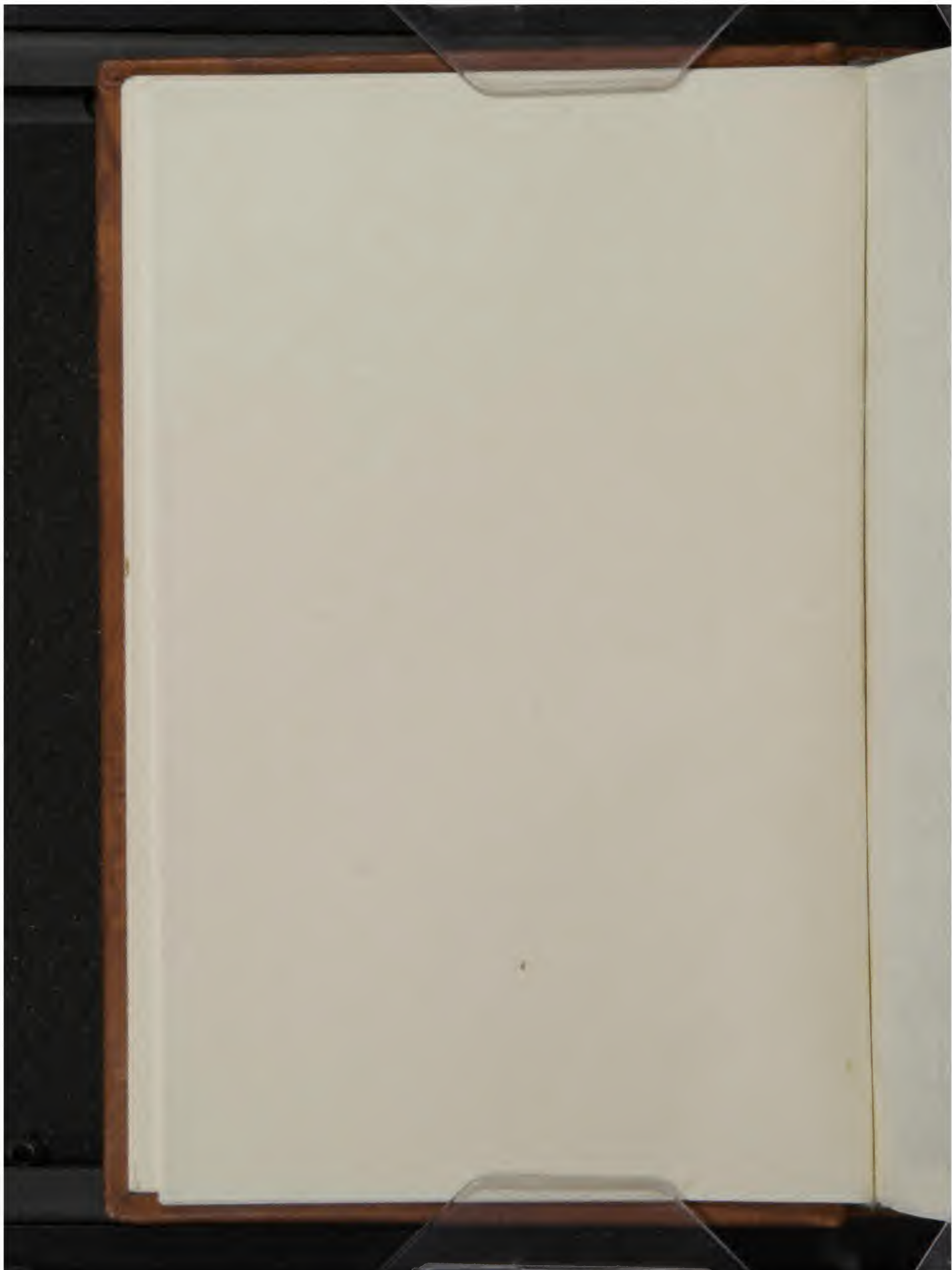


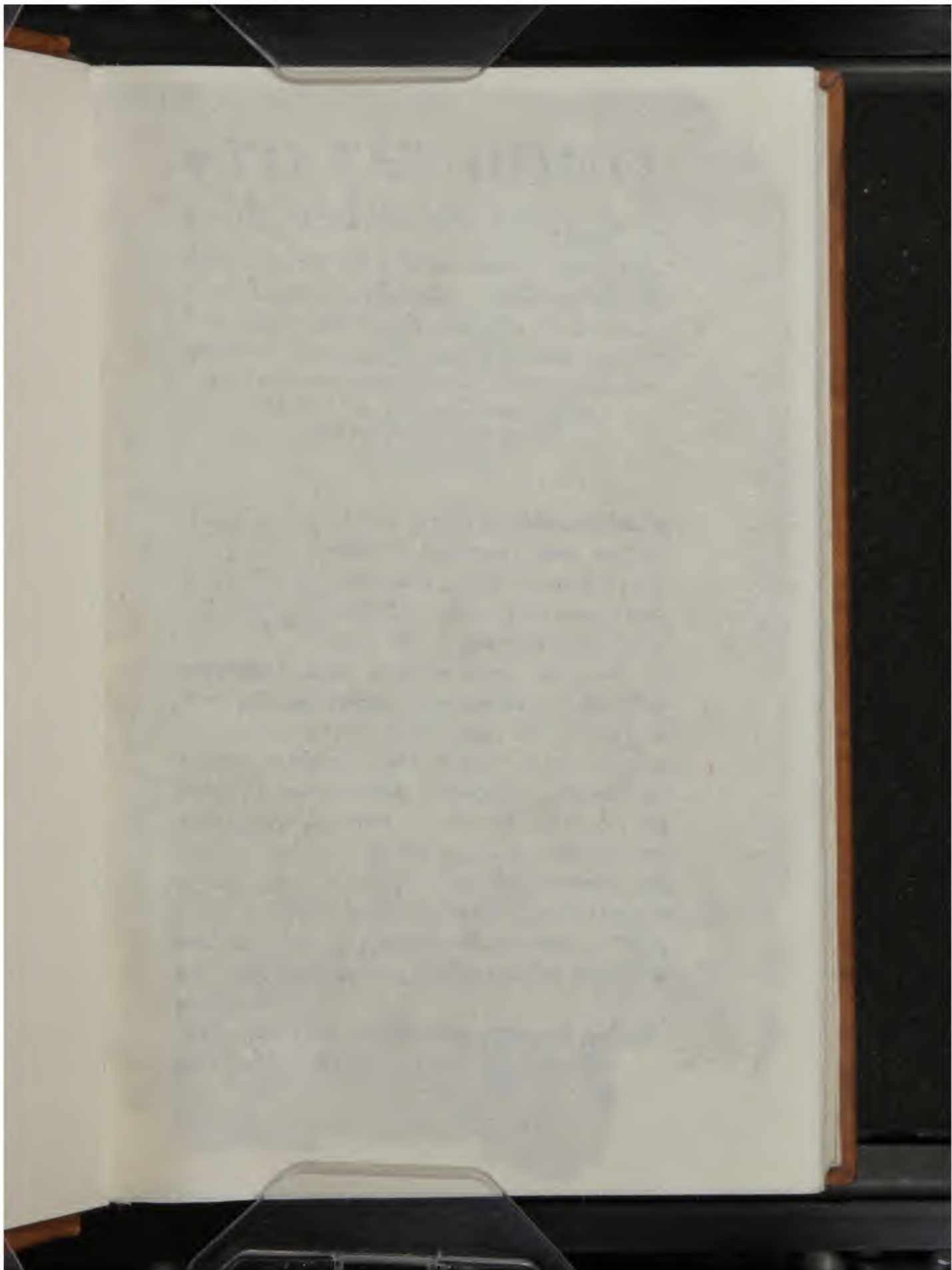






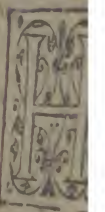






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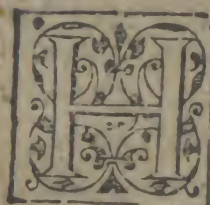


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TO THE HONORABLE, and for wisdom, god-

lines, and vertue, the renowned Lorde, Peter Oxe, Lord of Gisselsfelde, Master of the Palace both of the King, and also of the Kingdome of Denmarke, &c. his most gracious Lord and worthie Patron, NICHOLAS HEMMINGIUS, wisheth al peace, safetie, and prosperitie in his godlie enterprises.



OWE great the darkenes of mans minde is concerning God, and his providence, right Honorable, not onelie the infinite sectes in a manner of Philosophers; but also the lamentable securitie of verie manie men, who by their life and conuersation, doe shewe that either they acknowledge no God at al, or thinke that God (as it is in Homer) doth so dallie-out the time among I knowe not what Ethiopians, that he hath no leasure to see vnto the state of mankinde, doe witnes. Such is the darkenes, & the vanitie of men is such, euer since the fal of our first Parentes, and mightilie hath it beene confirmed, partlie through euil education, & partlie by the examples of those, who doe seeme to excell others both in wisdom and vertue.

This loathsome darknes none other way can be depelled, ha by the torch of gods his world. Hi.





## The Auctor

*Gal. 119.9*  
*Pro. 22.6.* keth that question and answere of David; Where-  
with shal a yong man redresse his waie? In ta-  
king heede to thy worde. Now seeing that as  
youthis, such is age, as Salomon saith, it folow-  
eth, that without the worde of God which is the  
only remedie for wickednesse, the whole life of man,  
is altogether uncleane. And that uncleane-  
nes which cleaueth in al men, until it be through  
God his worde washed-awaie, is not so much a bo-  
dily, as a spiritual & inwarde blot, cōsisting of many  
partes. Whereof the firste (which is the spring of  
others) is the ignorance both of the trueth and of  
goodnes; & is compared unto grosse darkenes, and  
unto blindnes, wherebie the whole soule of man, as  
it were an ouglie monster, gropeth in the darke.

The second is, to haue an erroneus opinion of  
heauenly matters; & to imbrace and loue the same  
as the most eident trueth. As manie Philoso-  
phers, and heretikes had, who by stiffe maintei-  
ning opinions touching heauenlie mysteries, ru-  
shed-headlong into damnation. Thā which nothing  
could be more lamentable.

The thirde is, in thought to yeelde unto wic-  
ked affections. For as the minde is wickedlie in-  
formed: So the affection of the minde, raised-up  
by sinister iudgement, is carried-awaie into that  
which is worst.

The fourth is, to consent unto sinne: after which  
ensueth an horrible swarme of al manner wicked-  
nes. As Paul in his first chapter unto the Romans  
(ch) until man be vitterlie drowned in euer-  
lasting



# his Epistle.

*Lasting miserie.*

*From these lamentable spots the soule of man is purged by the cleere fountanes of our Saviour, that is by the worde of God. Touching the efficacie of which worde of God, David speaketh to this effect:*

*Effectes of Gods word.*

*The Lawe of the Lord is vndefiled, refreshing the soules; The testimonie of the Lorde is sure, and giueth wisdom vnto the simple; The statutes of the Lord be right, and reioice the heart; The commandement of the Lord is pure, and giueth light vnto the eies. This commendation of Gods word, although it be but brieft, if you respect the wordes; yet is it verie large, if you consider the lessons, and consolations comprised in the same. Which commendation may of right be opposed againste al the furious iudgements of Epicures, Politians, Hypocrites, and Sycophantes. The partes of which commendation are eight, al maruelouslie discerning betwene the word of God, & philosophical or humane doctrines.*

*Psal. 19.*

*7.  
8.*

*2*

*The firste; saith he, The Lawe of the Lord is vndefiled, that is, the word of God both in it selfe is pure, as that which proceedeth from God himselfe the most pure fountane; and also maketh those to bee pure, who giue credite therevnto. But mans doctrine, seeme it neuer so neate, and so cleere, yet is it not in al respectes cleane, neither can it make men cleane. The Philosophie of Socrates, so bewtifified by Plato, maie seeme of right before al other Philosophical doctrines, to be the best. (For it containeth verie manie good & right*

*sen-*



The auctor

sentences concerning God his prouidence, and end  
of man: yet is it foulie defiled, whē Plato by lawes  
alloweth an uncleane communitie; and by deed cō-  
firmeth more horrible wickednes, than is of us to be  
uttered. And therefore both Socrates & Plato whē  
they endenor of one side to purge the soule of mā, on  
the other theie defile the same with an abhominable  
wickednes. But the word of God, or the sound of  
the Gospel, as it is in al respectes pure: so it maketh  
the soule of him, who by a luelie faith embraceth  
the Gospel, pure and perfect; it deliuereth him from  
erronious opinions; it replenisheth him with sound  
iudgement; and by the Spirite of Christ raiseth-up  
pure affections to which when the wil doth assent  
the actions both internal & outward, as most cleere  
ruiers from a most pure fountaine, do issue-out.

The second, It refresheth the soules, saith  
Dauid. The soules of men are withered with a most  
griuous thirst, neither can theie be comforted or  
refreshed before theie haue drunke of the healthful  
springes of Israel, which is the worde of the Gospel.  
For the conscience of sinne doth euermore augment  
the thirst, which nothing but the liquor of the Gos-  
pel doth mitigate or take-awaie. Of this water  
the Prophet Zechariah speaketh, when he saith:  
Zech. 14, 8. And in y daie shal there waters of life go-out  
from Ierusalē, that is, y word of the gospel which  
is, that to the soule of man, which the most fresh  
and cleere water is to him that thirsteth. Of this  
speaketh our Lord in y fourth of Iohn: wh. soeuer  
4. 14. drinketh of the water that I shal giue him, shal  
neuer be more a thirst: but the water that I



# his Epistle.

shal giue him, shalbe in him a wel of water,  
springing-vp into euerlasting life.

The third, The testimonie of the Lord is sure,  
that is, the word of god is no deceiteful testimony cō-  
cerning the wil of god to man-ward. For, as the voice  
of the lawe doth witnes that God without respect  
both of persons, & of natiōs, wil throw together with  
the deuils his enimies, al obstinate & impenitēt sin-  
ners into euerlasting darknes, & tormentes: So the  
voice of the gospel doth testifie how God, for his Sons  
sake, wil receiue al men, be theie neuer so egregious  
sinners, into his fauor againe, that theie may be nū-  
bred among the heires of eternal blessednes, if so be  
that they beleene the gospel, and with a linely faith  
rest vpon the Son of God, who hath giuen himselfe a  
rāsome for the sins of the world. In respect of this vn-  
changable rule of God his wil cōmended to vs in his  
word, the word of God is caled, Sure, & the word of  
the gospel, Truth; as when it is said, The truth shal  
make you free. For the gospel, which is the word of  
truth, doth offer Christ the deliuerer, of whome it is  
written, If y son shal mak you free, ye shalbe free  
indeed The 4. it giueth wisdom vnto the sim-  
ple. The wise mē of this world know nothing of God  
his wil as they should; they understād not through-  
ly his works, which are, to recite the chiefe, his wise-  
dome in creating of man; his iustice in the fal of mā;  
his mercie in repairing of mā, his merciful goodnes  
in conuerting of a sinner; theie are ignorant of the  
differēce betweene the houshoulde of God and o-  
ther seēttes; theie are ignorant of the waie both to  
aoidē eternal miserie, and to obtēine euerlasting hap-  
hap-

3

1oh. 8. 32.

36.



The auctor

*happines; and they be ignorant of the manner howe  
to serue God, which for the most part doth consist  
in the feare of God, whose wisdomc is infinite.  
But euen simple ones through the sound of the go-  
spel attaine this wisdomc: whereas the greatest,  
and most mightie of the world doe miserablie ouer-  
throw themselves by their selfe wisdomc. For the  
word of the Lorde spoken by the Prophet Ieremiah  
shal stand for euer: They haue reiected the word  
of the Lord, and what wisdomc is in them?*

*Ierc. 8. 9.*

*The fiste, The statuts of the Lord be right.  
This saying is to be opposed against the destinies  
fained out of Zeno his schole. For it gueth to vn-  
derstande howe God is no acceptor of persons, but  
indifferent to al according to the rule of his decree. &  
Hee wil doubtlesse the saluation of al men, but  
through the knowledge of the truth. As it is writ-  
ten, (God) he wil haue al men shalbe saued, and  
come vnto the knowledge of the truth. He wil  
also that al impenitent persons, without respect of  
any, shal vtterlie perish.*

*1. Tim. 2. 4.*

*The sixt, They reioice the heart. This effect  
of the Gospel is the chieftest good thing which can  
betide mankinde in this life. No doctrine of man  
can tel how to heale the wounds of conscience. For  
he which is guiltie in his minde of any grieuous  
crime carrieth about with him day & night a wit-  
nesse and an accusing conscience, which can bee  
helped by no Philosophie at al. But the sound one-  
lie of the gospel it is that applieth the good plaste  
and the most present remedie to the wounded con-  
science,*



The eight, It giueth light vnto the eies. This declareth how mā's nature without the word of God inlightning is altogether blind, as that which carrieth about with it darkenes, to wit doubting of God, carnal securitie, distrust, false praier of the mind doubting, and flieng from the Lord with infinite other motiōs swaruing from the law of God. But the world perceiueth not this blindnes, but rather hath it in admiration, and price for the smale shadowe of outward discipline whereas the Church admonished by the voice of God his word, doth acknowledg and bewaile her offences, and beggeth of God newe light, righteousnesse, and life. In this praier and meditation of the Gospel, the eies of the minde be more and more inlightened, so that the Sonne of righteousnesse it selfe, euen Christe doth gloriouslie arise in their heartes; by whose brightnesse we are ledde from endeleffe miserie vnto eternal life and blesseenesse. Dauid casting an eye vnto this most comfortable fruite of God his worde, not without good cause cried out in this verie *Ps. 119, 10.* Take on this wise: More to bee desired (is the Lawe of God) than golde, yea than much fine golde; Sweeter also than honie, and the honie combe. And in an other Psalm, I haue had as great delight in the waie of thie testimonies, as in al riches. Here he runneth feeling the burden of his sinnes, that he may be unladen of them, as it is in a certaine Psalm, Out of the deepe places haue I called vnto thee, O Lord, &c. Here vnto in his troubles he be-  
taken himselfe, according vnto this sentence,  
In

*Ps. 119, 10.*

*Ps. 119, 14*

*Ps. 130, 1.*



his Epistle.

science while it testifieth howe Christ died for Rom. 4, 25.  
our sinnes, and is risen againe for our iustifica-  
tion; how Christ is the ende of the Lawe for Rom. 10, 4.  
righteousnes vnto euerie one that beleeueth;  
And howe Christ calleth those which labor vnto Mar. 11, 28.  
himselfe, as vnto the Physition, to which he promi-  
seth helpe, and that gratis. For he as Augustine  
both godlie and rightly doth saie, hath made our  
offences his offences, that his righteousness  
might be our righteousness. So that when our  
consciencs be sprinkeled with the blood of Christ,  
as theie are when wee beleue in him, then are  
theie purified, whereof a wonderful ioie of hearte  
doth insue. that with Dauid we maie saie, Mine Psal. 84. 2.  
heart and my fleshe doe reioice in the liuing  
God.

The seventh, The commaundement of the  
Lord is pure. This is to be opposed to the Papists,  
who by certaine diuelish subtilties, doe entangle  
the worde of God, therebie to terrifie men from  
the reading of the same. They say the letter, that  
is, as they falselie expound it, the literal or grama-  
tical sense, whereas for al that, it is most true,  
doth kil; and the spirite that is the allegorical in-  
terpretation approued of the Pope, doth quicken.  
But the holie Ghost here by Dauid doth affirme  
the contrarie, while it pronounceth the word of God  
to be cleere, bright, and pure: which indeede is  
verie true as touching those things belonging un-  
to the foundation of Christianitie, & be altogether  
necessarie vnto saluation.

The



# The Auctor

5

In mine affliction it is my comfort, that thie worde doth quicken me. *In prosperitie also he flieth herevnto: I wil runne, saith he, the waie of thie commandements, when thou shalt inlarge mine hearte. At his neede it counsaileth him, as in these wordes, Thie testimonies are my delight and my counsailers; In matters of great importance with Kinges, and mightie men of the world, it ministreth wisedome vnto him, so saith Dauid; I wil speake of thie testimonies before Kinges, and wil not be ashamed. Against the stumbling blocke of the crosse, it strengtheneth him from falling, when he considereth the prosperitie of the vngodlie; My feete were almost gone; my steppes had welneere slypte. For I feared at the foolish, when I sawe the prosperitie of y wicked &c. Then thought I to know this, but it was too painefull for me, vntil I wet into the Sanctuarie of God, then vnderstood I their end. Surelie thou hast set them in slipperie places, and castest them downe into desolation. At the point of death he seeketh life from thence, as witnessse these wordes, I wil neuer forget thie preceptes; for by them thou haste quickened me. O Lorde, thie worde endureth for euer in heauen. Because life and happines promised by the worde, shal endure for euer. To be brieft, out of this worde Dauid learneth the manner both howe to escape euerlasting miserie, and also to obtaine the eternal felicitie & blessedn Ie, wherevnto man at the first was created.*

Psa. 119. 32

Psa. 119. 24

Psa. 119. 45

Psal. 73. 2

3.

16.

17.

18.

Psa. 119. 93.

Psa. 119. 89

A

ated



## his Epistle.

ated, and afterwarde redeemed by Christ.

Seeing nowe the puritie, the necessitie, the commoditie, the glorie, and the fruite of Gods word is so great, and so sweete, that it can ioine vs to God, the soueraigne good thing, in whom, we shal euertlastingly be blessed, at what time as we haue attained the ende of our conditio[n]; doubtlesse these highlie are to be commended which bestow a portion of their goods and riches to the maintenance and propagation of Gods word in the Church. For theie doe wel consider that this ende to al and euerie man according to his conditio[n] and state, is proposed, namelie to aduance the glorie of God. Which thing theie before others, doe best accomplish, who studie to upholde the ministerie of the worde in schooles, and temples. Now what diligence you, noble Sir, haue bestowed on this behalfe, manie doe knowe and theie confesse, whome at this daie you liberallie bring-up both in this Vniuersitie, and also in other forreigne schooles, to the ende that in these Churches of Denmarke there maie be fit ministers fro[m] time to time, which maie sounde-foorth the pure doctrine of the Gospel. And assuredlie this is trulie to loue our countrie, not onelie while we liue to adorne the same: but after we are dead also to leaue it the better to our posteritie. Wise me[n] do greatly comend the Attike oath, in which, these words among other were, I wil fight both for religious, & for prophane causes, and that alone and with others; and wil leaue my countrie not the worse, but the better

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better and more ample to the posteritie. How much more are we bounde so to doe, that are counted the Citizens of the Church of Christe, the most noble countrie of the righteous, whose honour is more glorious, than was that of Athens, which the Turkes now possesse. And therefore à farre greater glorie it is to leaue this most worthie countrie, I meane the Church of God, not the worser, but the better, and amplified to posterities: which theie doe, who by their wealth doe mainteine, and promote the studies of true doctrin, & of good arts. Such an indenor was in David, when in a song he saide howe he loued his countrie because of the Church that was therein. Because of the howse of the Lord, saith he, I wil procure thy welth. This *Psa. 122, 9* howse which is the Church of God, he preferred before the most glorious Palaties of earthlie Princes, when he saide, A daie in thie courtes is *Psa. 84, 20* better then à thousand other-where. I had rather be à doore-keeper in the House of my God, than to dwel in the Tabernacles of wickednesse. Which *Psalme*, whereout these words are taken, because it conteineth à notable commendatiõ of God his Church, stirreth-up vnto the loue of the worde; laieth before our eies the benifites; depainteth the glorie of the Church; and sheweth the scope proponed therevnto, which is eternal blessednesse, I thought good the last yeare publiquelie in our schoole to expounde the same, therewith to inuite the youth vnto the loue, reading, and meditating of the beauenlie worde, which is



his Epistle.

as a burning torch to guide vs in this darkenes into the wonderful light of God, and unto eternal life.

Now the cause that imboldened me to dedicate this mine Enarration, written the yeare immediatelie past vpon the 84. Psalm, unto your Honor, was not onelie the greate and singuler good wil you beare toward learning & littered men generalie, which I desire that the whole world should knowe; but also your benefites conferred vpon me and mine particularlie, for which I thought good to giue some token of a grateful minde to your Honor. The which I earnestlie beseech you, to accept in in good part. If the quantitie of our worke be onelie respected, I knowe wel it is far vnmeet for your Magnificence: but if the minde of the giuer, and the argument of the matter be waied, I thinke no man wil finde faulte with me for this my dedication. Wherefore, regarde these thinges, my good Lord, and as hitherto I haue had, so hereafter let me not want your fauor; and for my selfe I wil endenor to be worthie of the same.

Thus fare you wel both in mind and bodie, together with your wise the L. Metta Rosenkrantz that most noble and chaste woman; daughter of the right honorable Sir Olaus Rosenkrantz Knight, Lord of Wallo, sometime a most prudent Senator, of this Kingdome of Denmarke, a mā both for iustice, vprightnesse, liberalitie, clemencie, humanitie, curresie, and manie moe vertues euerlasting: as to be remembred, so to be praised.

From

From on  
1569. Whi  
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fallen into  
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creation (for  
one date,) an  
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# The Auſtor

From our ſtudie this 25. of March, in the yeare  
1569. Which from the creation of the worlde is the  
5539. yeare, wherebie it is manifeſt that we are  
fallen into the laſt parte of the age of the worlde,  
ſignified by the ſixte daie of the creation of things.  
For ſeeing ſixe thouſand yeares, wherebie the worlde  
age, according vnto the tradition of the houſe of  
Elias, is meaſured, doe anſwere to ſixe daies of the  
creation ( for à thouſand yeares before God are as  
one daie,) and of the ſixt thouſand 539. yeares be  
paſſed-awaie; it is euident that we are lighten into  
the after-noonne tide of the laſte daie of the world.  
Which time doubtleſſe ought of right to put vs in  
mind of greater watchfulnes, eſpecialie ſeeing that  
after the moſt bright Sunne of the glorious Goſpel,  
(and that at the verie noonne of the laſt daie of this  
worlde, at which time the doctrine of the Church  
was by Luther, Philip, and other godlie and lear-  
ned men, purged) the night and darkenes is nigh  
at hande. And therefore earneſtly from the heart  
with the diſciples of the Lord let vs praie,

The night doth come, forſake vs not,  
ô Chriſt, wee humbly praie:  
Ne ſuffer thou thie glorious light  
To darken, or decaie.

And liſten we vnto the Prophet, which ſaith, Iere. 13. 16.  
Giue glorie to the Lorde your God before he  
bring darkenes, and ere euer your feet ſtumble  
in the darke mountaines.

From



his Epistle.

*The Lord keepe vs in true godlines, that at the  
length that long wished Sabbaoth which we looke-  
for, maie be seene of vs vnto our welfare, blisse, and  
euermlasting rest, through Christ our onelie  
mediator, to whome with the Father,  
and the holie spirite be al praise,  
honor, and glorie for euer &  
euer, Amen.*

AN ANTITHESIS BE-

*tweene the vane glorie of the worlde,  
and the true glorie of the  
faithful.*

CAPTION.

*The worldlie pompe by prooffe I finde  
Doth fleete and come like snowe by winde.  
Whie trust ye then in vanitie?*

HEMMINGIUS.

*The godlie ioie doth aie endure,  
And as the Liban tree is sure.  
Then trust we in the Deitie.*

I find  
 one by wind,  
 one?





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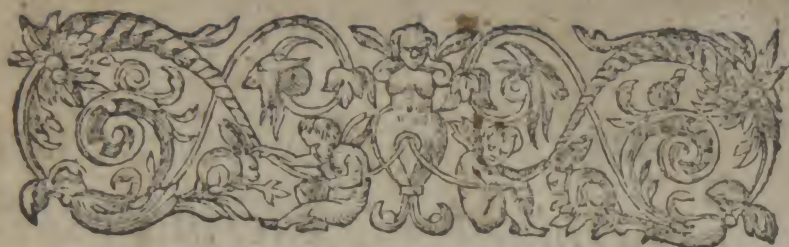
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## PSALME 84.

1 **O** Lord of hostes, how amiable are thy tabernacles!

2 My soule longeth, yea, & fainteth for the courts of the Lorde; mine heart, and my flesh haue reioiced in the liuing God.

3 For the sparowe hath found an house; and the swallowe a nest for her selfe, where she maie laie her yong: euen thine altars, ô Lorde of hostes my King, and my God.

B

4 Bles-



Psalme 84.

- 4 Blessed are they which dwel  
in thine house, euermore thei  
will praise thee.
- 5 Blessed is the man, whose  
strength is in thee, and in  
whose heart be thy waies.
- 6 Who goeth by the vale of  
teares, and diggeth a well:  
doubtles with blessings shal  
the teacher be crowned.
- 7 Theie goe from strength to  
strength, that God in Zion  
maie appeare.
- 8 O Lord God of hostes heare  
my praier: hearken, o God of  
Facob.
- 9 Behold, o God our protector;  
and



Psalme 84.

and looke vpon the face of  
thine Anointed. 9.

10 For a daie in thy courtes  
is better than a thousand els  
where : I had rather be of no  
reputatiō in the house of my  
God, than to dwel in the ta-  
bernacles of the vngodlie.

11 Because the Lord God is a  
sunne, and shield : the Lord  
wil giue grace and glorie: &  
no good thing wil he deprive  
them of, which walke inno-  
centlie.

12 O Lorde of hostes, blessed is  
the man which trusteth in  
thee.

B 2 CHAP.



CHAP. I.

<sup>4</sup>  
The first part

CHAP. I.

The argument, disposition, occasion, and au-  
thor of this 84. Psalm.

The argu-  
ment.



His Psalm containeth à singu-  
lar commendation of the Church  
of God; the which, as God most  
dearly doth love the same, so  
for her part, she dependeth vp-  
on him alone; him she praiseth, confesseth,  
and calleth-vpon. That she may enjoy him is  
all her desire. In him she is most highlie blef-  
sed and happie.

The disposi-  
tion.

Of this Psalm there may be made foure  
partes, euerie of which containeth many good  
1. lessons: The which are these. The first, A des-  
cription of the Church, contained in the foure  
2. first verses. The second declareth the condi-  
tion of the teachers in the Church, compre-  
hended in three other verses, namely, in the 5.  
3. 6. 7. The third is à praier, whereby Dauid sueth  
for the defence and preservation of y<sup>e</sup> Church,  
certaine godly reasons being annexed there-  
vnto whereby the excellencie, and dignitie of  
the Church is set before our eyes, & that in the  
4. 8. 9. 10. & 11. verses. The last is à conclusion ex-  
pressed with an admiration, wherein is declar-  
ed, howe the true cause of the Churches feli-  
citic is a sure confidence in God; and that in the  
last verse.

More-

CHAP. I.

Moreouer,  
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Amnon, 4: 5  
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his kingdom  
pollution of h  
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5  
CHAP. I. of the 84. Psalme.

10

Moreouer, the occasion why this psalme was written, may seeme to be the banishment of Dauid, through the persecution of his owne sonne Absalon. The which exile or banishment was one of those tenne plagues, whereby the adulterie, and murder which Dauid committed, was punished. For as in that one offence of Dauid many sinnes were couched: so was it punished not with one, but with diuers plagues: As namely, 1, with the losse of the holie spirite; 2, with a most grieuous wound of conscience; 3, with the deflouring of Thamar his daughter, by his owne sonne Amnon, 4: 5, with the rebellion of Absalon his sonne; 6, with double banishment, from his kingdome, and from the Church; 7, with pollution of holie Marrones his wiues; 8, with disobedience of his subiectes; 9, with a woe-ful end of his sonne; 10, and with infamie. With these plagues was Dauids revolting from God; yelding to Satan Gods enimie; betray- ing of Gods armie; murdering of an inno- cent subiect; rauishing; defiling of him selfe; abusing of an others bodie, with the shipwrack of a good conscience; dissembling; giuing of offence; and exercising of crueltie in his office committed to him of God, most righteously punished.

Nowe Dauid being in banishment, and ha- uing no power with other good men at the

B 3

high

The occasio.

Punishments  
of Dauid.

2. Sam. 13,

14.

2. Sam. 13,

23.

29.

2. Sam. 15,

1.

2.

3. &

2. Sam. 15,

14.

15.

16. &

2. Sam. 16,

21.

22.

2. Sam. 15,

4.

5.

6.

2. Sam. 18,

9.

10.



high feast to come vnto y<sup>e</sup> tabernacle, wherein the Arke of the Lorde was, and there to praie, and offer sacrifice ; with a troubled and pen-  
 siue heart he calleth into minde the difference betweene the Church, wherein God publike-  
 lie is worshipped, and called-vpon, and other companies of men what so euer without the feare of God : and withal by a propheticall spirit is carried more aloft into the contemplation of the Church of Christ vnder the New testament, a certaine shadow wherof was the old tabernacle, as the Epistle vnto the Hebrewes doth witnes. In this exile & in this cogitation inlightned with y<sup>e</sup> spirit of prophecie he is caried by great force of mind, both into admiration of y<sup>e</sup> felicitie of y<sup>e</sup> true Church (wherin God frelie is called-vpon, and worshipped) and also into consideration of his owne wretchednesse, as one to whome there was no entrance into the Church of God, and companie of good men. As if anie of vs liued among the Turkes, or other prophane people, he would out of doubt more deepe lie thinke vpon the felicitie of the true Church, and also deeme them of all others to be most happie, which might at certaine, and appointed times, come with other good men vnto the hearing of Gods word, vnto praier, and to the receiuing of the sacraments.

Wherefore, being admonished by the example

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7  
CHAP. I. of the 84. Psalm.

ample of Dauid, a banished man for his wickednesse, let vs learne to be more circumspect through an others harme ; let vs beware that we shut not our selues from the gathering together of the Saintes by our sinnes: by earnest and vnfeigned repentance turne we awaie the wrath of God, which warlike tumults, dissention in religion, and infinite wickednesse reigning euerie where, doth plainelie shewe hanging-ouer our neckes.

So oft then as we reade this Psalm, let vs call these two things into mind, first, the felicitie of the Church, wherein the word is purely preached, and God syncerelie worshipped; & then the miserable case of such as maie not with other good men glorifie God in the congregation of the Saints.

11  
*Two special things to be considered in this Psalm.*

Last of all, whether this place be written by Dauid him selfe, and so deliuered to the sonnes of Korah to be song ; or whether the sonnes of Korah in the name of Dauid did write, and sing the same, as the Hebrues are vncertaine thereof : so leaue we the same in doubt. For it is ynough, for vs to acknowledge the spirit of Christ, to be the true auctor thereof, and to be written for our instruction, and consolation.

*Auctor of this Psalm.*

CHAP. 2.

*The principal pointes contained in the first part of this Psalm.*

B 4

THE



**T**HE first part of this Psalme, comprehended in the foure first verses, distinguisheth the true Church from other cōpanies of men; sheweth whence it springeth; howe dearelie God loueth the same; also howe entirelie on the otherside it loueth God; where it maie be fought; what markes it hath; howe happie it is; with what seruice it worshippingeth God; and finalie howe it shal continue cuerlastinglie, and be immortal.

Nowe in order let vs consider the verses of this part; and seuerallie vnfolde, which confusedlie we haue noted.

## CHAP. 3.

1. *The summe of the first verse of this Psalme;*
2. *who is the Lord of hostes;* 3. *what is his armie, and victorie.*

VER. I. O LORD OF HOSTES, HOW AMIABLE ARE THY TABERNACLES!

*Summe of  
the first  
verse.*

**I**N these wordes the Psalmist principallie doth shew, both which is the true Church; and whence it is; and how pretious in the sight of God. The true Church is y, whose maker is the Lord of hostes, the which he loueth most entirelie. But for the better discourfing of al these points, we are in order to open three things. First, who is that Lord of hostes, which



VER. 1.

9

CHAP. 3. of the 84. Psalme. VER. 1.

which is mentioned in this place. Then, for so much as manie congregations of men, and those much differing each from other, doe vsurpe the title of the Church, we must diligentlie consider who be they which falslie take to themselves this name, and which is the true Church. Last of all, whie the true Church is so amiable, and deare to God, or to the Lord of hostes.

Who then is the Lord of hostes? whie doth he cal him selfe the Lord of hostes? And what is the vse of this matter being knowne? Out of certaine places of the Scripture we wil gather who is the Lord of hostes, whereof the Psalmist here maketh mention. In the second of Samuel it is said, *David prospered and grewe. for the Lord of hostes was with him.* And Psalm 59. *Euen thou, O Lord God of hostes.* These two testimonies doe shewe, if we marke the Hebrue text, howe that God which is one in essence, and three in persons, is the Lord of hostes. For in the former place, the proper name of God taken from his essence; namelie *Iehouah*, is put; in the latter the plural number *Elohim*, whereby a pluralitie of persons, as the Father, the Sonne, and the holie Ghost, is signified. But that we should not thinke there be anie more persons than three, the Prophet Eisaiah teacheth vs when he saith, *And the Seraphims cried one to an other, and saide, Holie, holie, holie is the*

*The Lord of hostes who;*

*The whole Trinitie the Lord of hostes.*

B 5

Lord



*Lord of hostes.*

So that this title is proper to the whole Trinitie. Notwithstanding, because the second person in the Godhead, namelye y everlasting word, or Sonne of God, was sent to breake the strength of Satan, & for y redemption of man-

*Our Saviour*  
*Christ is the*  
*Lord of ho-*  
*stes.*  
places; as in the 24. Psalm, *Who is this King of glorie? The Lord of hostes is the King of glorie.*

*Psal. 24. 10.*

Here doubtles Christ, a figure of whome was the arke of the couenant, is signified to be that glorious King. And in the Prophet Esaiah, the Lord of hostes is saide to dwell in Zion, which certainlie must be vnderstood of Christ.

*Isa. 8. 8.*

*Why our sa-*  
*uiour Christ*  
*is called the*  
*Lord of ho-*  
*stes.*

Nowe, the Scripture ascribeth this glorious name to Christ, because he is the chiefe captaine in the citie of God against the citie of Satan, that is, in the Church against the world, and the diuel. For he alone is, as the most mightie, so the chiefeest hed, and captaine of al armies both celestial and earthlie. And therefore in the forementioned psalme he is

*Psal. 24. 8.*

called, *The Lord mightie in battell.* For he is not idle, but fighteth couragiously; he yeeldeth not, but ouercommeth; he fleeth not, but triumpheth; and that not for his owne cause, but for the whole citie of God. And therefore in the 72. psalme, the chiefeest honour is ascribed

*Psal. 72. 19.*

to him, *Blessed be his glorious Name for euer; and let al the earth be filled with his glorie.* Yet gathereth



## CHAP. 3. of the 84. Psalme. VER. I.

thereth he an hoste to him selfe, not because he is weake of him selfe, and of smal power: but for that he wil communicate his owne glorie after a sort with his soldiers.

*The soldiers of Christ in his spiritual warfare.*

But what be those armies? In the first place and order are placed those celestial spirits, which, in respect of their seruice which they do to their King, are called Angels. For they are administering spirits (saith Paul) for their sakes, which shall be heires of saluation. Because while this world doth last there shall be Angels, attending vpon the busines of the kingdome of Christ; which notwithstanding is not the end of their nature, but a temporal seruice: But after the general iudgement with the elect of God, hauing attained a perfect conquest, they shall euerlastingly triumph-together. The number, and office of those Angels no man hath more plainlie expressed, than Daniel did, who beheld them, *Thousand thousands ministered vnto him, and ten thousand thousands stood before him.* Dan. 7. 10.

*1. The 1. order of heauenlie warriors. Heb. 1. 14.*

The fight, and victorie which the Lord of hostes and his Angels haue got, is described in the Reuelation on this wise: *Michael, and his angels fought against the dracon, and the dracon fought, and his angels. But they preuailed not, neither was their place found anie more in heauen. And the great dracon that old serpent, called the diuel and satan, was cast out, which deceiveth al* the

*Reuel. 12. 7.*

*8.*

*9.*



- the world: he was euen cast into the earth, and his  
 10. angels were cast-out with him. Then I heard a  
 loud voice, saieing, Nowe is saluation in heauen,  
 & strength & the kingdome of our God, and the po-  
 wer of his Christ: for the accuser of our brethren  
 is cast-downe, which accuseth them before our God  
 11. daie and night. But they overcome him by the  
 bloud of the Lambe, and by the word of their te-  
 stimonie.

Michael  
 what signi-  
 fiesh.

Touching Michael, which is saide in this  
 place to be the captaine of the warre, it is the  
 Sonne of God our Lord Iesus Christ, as maie  
 be gathered both out of Daniel, and also from  
 the etymologie of the name. For Michael is as  
 much, as *Who is like God?* The Angels therfore  
 following the conduction and standard of  
 Michael, that is the Lord of hostes, are celesti-  
 al spirits.

2. Order of  
 spiritual sol-  
 diers.

- In the second order of these armies, are  
 godlie teachers, waging battel with the king-  
 dome of the dracon, that is, of the diuel, and  
 with his angels, y is, with defendors of idols,  
 and blasphemies. Such in times passed were  
 Moses, Ioseph, Daniel, the Prophets, and the  
 Apostles; and manie godlie Ministers of the  
 word in the Church afterward. Whose wea-  
 pons are not carnal, but spiritual. For so doth  
 Paul saie, *We do not war after the flesh.* For the  
 2. Cor. 10, 3. weapons of our warfare be not carnal, but mightie  
 4. through God to cast downe holdes, casting downe  
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## CHAP. 3. of the 84. Psalme. VER. 1.

the imaginations, and euerie high thing that is ex-  
 alted against the knowledge of God, and bringing  
 into captiuitie euerie thought to the obedience of  
 Christ, that is, the weapons of godlie teachers *Ministers*  
 in the Church, be the verie word of God; the *weapons.*  
 power of the holie Ghost in the word; and  
 earnest praier.

In the third order of the Lordes holle be *3. Order of*  
 godlie hearers of the word, who for Gods *spiritual sol-*  
 glorie, and their owne saluation fight against *diers.*  
 the flesh, sinne, the world, and the diuel. Their  
 war, and weapons in the Epistles vnto the E-  
 phesians be described on this wise: *For we Ephes. 6, 12,*  
*wrestle not against flesh and blood, but against prin-*  
*cipalities, against powers, and against the world's*  
*gouernors, the princes of the darkenes of this world,*  
*against spiritual wickednes in the hie places. For*  
*this cause take vnto you the whole armor of God,*  
*that ye maie be able to resist in the euil daie, and*  
*hauing finished al things stand fast. Stand therefore,*  
*and your loines gird about with veritie, and hauing*  
*on the brestplate of righteousness, And your feete*  
*shod with the preparation of the Gospel of peace.*  
*Above al take the shield of faith, wherewithal ye*  
*maie quench al the fire darts of the wicked, and*  
*take the helmet of saluation, and the sword of the*  
*spirit, which is the word of God. And praie alwaie*  
*with al manner praier and supplication in the spi-*  
*rit. Or in fewer wordes, as Paul in an other 1. Tim. 1,*  
*place writeth, Fight a good fight, hauing faith, &*  
*a good*

13.

14.

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18.

18.

19.



*à good conscience, which some haue put awaie, and as concerning fauh, haue made shipwracke.*

*4. order of  
spiritual sol-  
diers.*

*Exod. 38, 8.*

In the fourth place be euerie particular man in his vocation. Exod. 38. it is said, that *the wo- men did assemble, and came together at the doore of the Tabernacle*, that is, they did those things which were enioined them to doe. Euerie man therefore fighteth vnder the banner of Christ, when stoutlie in y feare of God he doth those things, which in respect of his calling, he is bound to do. Then both teachers, and hearers also be the good soldiers of the Lord, when they doe their duties godlie, and diligentlie. After which sort we maie iudge of all other callings, warranted by the word of God.

*5. order of  
celestial sol-  
diers.*

Herevnto, if you thinke good, you maie ad-  
à fift order, namelie y celestial armie, or hoste,  
as the Sunne, Moone, and the Stars: the which  
are therefore saide to be the hoste of the cap-  
taine Christ, because, after their facion, they  
reproue darkenes, declare the glorie of Christ,  
and prouoke both Angels, and men, by their  
example as it were, to glorifie God euermore.

*The vse of  
al contained  
in this chap-  
ter.*

Nowe of those things which hitherto we  
haue spoken of y Lord of hostes; of his fight;  
armies, and victorie, there is a double vse. For  
as they confirme, comfort, and encourage the  
godlie fighting vnder Christ the captaine: so  
do they throw downe, terrefie, and confound  
the wicked. Wherefore being admonished, let

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VER. I.

15

CHAP. 3. of the 84. Psalme.

VER. I.

vs ioine our selues through faith and obediēce  
to Christ the captaine, and with true puritie of  
minde to these vnsported spirites, beeing  
thoroughlie perswaded, that he which figh-  
teth an honest fight in faith and a good con-  
science, shal receaue an incorruptible crowne  
of glorie, which Christ our Lord, capitane, and  
champion hath promised to vs. For as true  
victorie consisteth in the blood of the Lambe,  
and worde of the testimonie: so they who  
are sprinkled with this blood, which is then  
done when we beleue in Christ according to  
the word of the testimonie, shal trulie obtaine  
victorie.

will  
Good  
1. Tim. I. 18  
own  
this  
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CHAP. 4.

1. Against those which wil be counted, and yet are  
not the true Church; 2. particularlie against the  
Iewes, that what soeuer things were written of  
the Messiah by Moses, and the Pro-  
phets, are fulfilled in Christ.

NOWe, for so much as manie assemblies of  
men vsurpe y title of the Church (for that  
was it which we proposed in y second place \*) \* Above,  
we are diligentlie to consider, who be they chap. 3. pag. 9  
which will needs be called, and yet be not the  
Church; and also which is the true Church of  
God: that al other congregations auoided, we  
maie ioine our selues to the true Church.

The



*The Iewes.* The Iewes supposing the Messiah, whome as yet al in vaine they looke for to pertaine vnto them alone, doe proude contemne al other congregations, and boast-abroad howe they are the true Church of God:

*The Turkes.* The Mahomets, or Turkes, because their dominion is verie great which they haue in the world, challenge the name of the Church to them selues, and thinke that none but they are y Church. The Muscouites likewise brag that they are the Church. The Pope of Rome

*The Muscouites.* and his fauorers defend with fire and sword, howe the Catholique Church is with them.

*Epicures.* Epicures they passe for no religion, but that which serueth for their pleasure, and idlenes.

Betweene manie Iewes and vs there is great controuersie about the Messiah, of whom who so conceiueth amisse, without al doubt he is not of the true Church, but vnder the kingdome of Satan. We for our parts hauing learned the same out of the word of God, doe acknowledge and confesse Iesus the sonne of Marie the virgine, borne at Bethlehem a citie of Dauid, according to the foresaiengs of the Prophets, in the yeeres after the worlds creation 3962. Augustus the Emperor then raigning, and afterward put to death ynder Pontius Pilate, this Iesus, I saie, we confesse to be the true Messiah, to be verie God and verie man, the true mediator betweene God and  
man,

*Of the Messiah Christ the Saviour of the world.*

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which res  
him.

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and as others, that



man, and the onlie Sauour of al mankinde, in which respectes we serue him, and worship him.

This Iesus did manie Iewes both acknowledge and worship, at such time as he liued in this world, which thing Iosephus doth testifie *Iosephus lib. 18. cap. 4.* in these wordes: *Then liued Iesus, a wise man, if yet we maie cal him a meere man without sinne, he was a worker of strange miracles, and a teacher of those which gladly do receiue the truth, and had manie followers, as well Iewes as Gentiles. This Christ was he, whome notwithstanding that Pilate had indged him to the crosse, being accused by the chiefe of our nation, yet ceased they not to loue him, who from the beginning had so done. For the third daie he appeared quicke vnto them, in so much that by the inspiration of God they fore-told this, and other things of him, and euen til this daie the stocke of Christians, so called of him, decayeth not. But verie manie Iewes as at that time, so now, euen of meere enuie, do not acknowledge as we do, this Iesus to be the Messiah. Of which some do vtterly denie that the Messiah is yet come; others conuicted by the scriptures, & prophets, about the time of the comming of the Messiah, do in deede confesse that the Messiah is come, and was borne vnder Herod: yet (saie they) he is hid for the sinnes of the people, and that, as some report, in Zion with the Angels; as others beyond the Caspion mountaines; and as others, that he goeth a begging about the*

B

world,



world, and shal manifest himselfe, at the pleasure of God. For seeing so many prophecies of the Prophets do agree together upon that time, the learned sort of the Iewes of that age were throughlie perswaded that in their time the Messiah should come. Whereof it came to passe, that many by occasion of the tyme professed themselves to be the Messiah, when afore that time no man went about the same. Among which was one Iudas the Galilean, Ioseph Benzara, who was bold under the name of the Messiah, to rebell against Adrian the Emperour, whom verie manie Iewes did followe: but Barcozibas, the end declared his vanitie. So was one Barcozibas a skilfull captaine, by reason of his often victories, supposed to be the Messiah. In which opinion many stood a long while, til at last he also was punished by Adrian for his wickednesse. I overslip: those whom Felix the gouernour of Iudea punished. For it was a common thing at that time, the which the Prophets assigned to the birth of Christ, to seduce the people, especially, seeing they beleueed the Messiah should come for none other intent, than by force of armes to bring other nations under his subiection. By which meanes they should abound in all kind of pleasures, and store of all things, the Israelites then liuing being brought againe into their native and promised countrie.

Seeing now the Iewes haue so grosse an opinion concerning the end of the comming of the Messiah, they do nothing differ from the  
verie

Iudas the  
Galilean.  
Ioseph Ben-  
zara.

Barcozibas.

verie swine, a  
to wallowe in  
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ing life, that so, b  
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wherin the true  
christ.

But, the bette  
the deceitfull I  
our Lord Christ  
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saith, We haue a n  
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the alone wi



VER.I.

19

CHAP. 4.

of the 84. Psalme.

VER.I.

verie swine, and Lions: whereof those delight to wallowe in the mire of filthie lust: and these mightily to suppress other beastes, that theie alone may seeme to beare the swaie. Whose pestilent errour is condemned through-out the whole Scripture. For the whole scripture doeth testifie how the Messiah shall appeare; not to wage battell with men, like some Hercules, or great Alexander: but, according to the first promise, to set-vpon the olde serpent; to abolish sinne & death; to repaire the image of God in man, which through sinne was put-out; and to rewarde his owne, that is, the faithful with euerlasting righteousnes, & immortalitie, that so, being ioyned to God in perfect loue, theie might be happie and blessed: wherein the true and proper end of man doeth consist.

But, the better to arme our selues against the deceiptfull Iewes, obey we the wordes of our Lord Christ, saying, *Search the Scriptures, Iohn. 5. 39* there are they which testifie of me. And Peter saith, *We haue a most sure word of the Prophets, 2. Pet. 1. 19.* to the which ye do well that yee take heede, as vnto a light that shineth in a darke place.

But that we may the more soundly and substantially refel the Iewish errour, let vs include the whole matter within the compass of one argument, on this fourme:

He alone without all controuersie, of cer- Major.

B 2

taine



taineth truth, yea, and by the confession of all men is the true and onlie Messiah, to whome all the prophecies of the Prophets doe point; and to whome properlie whatsoeuer by Moses and other holie Prophets of God hath bene fore-told of the Messiah, doth agree.

*Minor.*

But the prophecies of al the Prophets doe point vnto Iesus the sonne of Marie the virgine; and to this Iesus alone, whatsoeuer by Moses and other holie Prophets hath bene foretold of the Messiah, doth agree.

*Conclusion.*

Therefore none but Iesus the sonne of the virgine Marie, is the true and onlie Messiah.

The Maior none will denie. The Minor is in controuersie betweene vs and the Iewes; which if we once shal proue, both the error of the Iewes wil be manifest, and our faith confirmed.

And seeing, as Augustine saith, *The strength of religion consisteth in this, howe al things which fel-out in Christ, haue bene fore-told*, we wil shew in fewe words, howe al the oracles of the Prophets doe agree to Iesus Christ alone, and to none other: and then afterward we purpose to refute such things as the blinded Iewes doe object vnto vs.

Iesus Christ in the reigne of Augustus the Emperor was borne of the vnspotted virgine, in Bethlechem a citie of Dauid. Hee (as Luke recordeth) both the time, the place, the mother,

ther, and the declared; and fore-saiings of

The time of the march, The seed, a law-giver from

come, and the

Furthermore,

Seventie weeke

Upon thine hol

is, scale up the si

and to bring in e

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most holie. Know

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the Messiah the

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This proph

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One weeke d

Therefore 69.



## CHAP. 4. of the 84. Psalme. VER. I.

ther, and the stocke of the Messiah borne, are declared; and all these doe answere vnto the fore-saiengs of the Prophets.

The time was signified by Iakob the patriarch, *The scepter shal not depart from Iudah, nor a law-giuer from betweene his feete, until Siloh come, and the people shal be gathered vnto him.* Furthermore, Daniel in his 9. Chapter saith: *Seuentie weekes are determined vpon thy people, & vpon thine holie citie, to finish the wickednes, and to seale vp the sinnes, and to reconcile the iniquitie, and to bring in euerlasting righteousnes, & to seale up the vision and prophecie, and to annoint the most holie. Knowe therefore and understand, that from the going-foorth of the commandement to bring againe the people, and to build Ierusalem vnto Messiah the prince, shal be seuen weekes, and three score and two weekes, and the streete shal be built againe, and the wall euen a troublous time. And after three-score and two weekes, shal Messiah be slaine; and his people that wil denie him, shal not be at al. And he shal confirme the covenant with manie for one weeke; and in the middes of the weeke, he shal cause the sacrifice and the oblation to ceasse.*

This prophecie of Daniel is verie notable, which most euidentlie putteth the verie time of the comming of Messiah before our eies. One weeke doth comprehend seuen yeeres. Therefore 69. make 489. yeeres. For so manie

B 3

yeeres

*The time of Christ his birth foretold by Iakob the Patriarch: and by Daniel the prophet. Gen. 49, 10. Dan. 9, 24.*

25.

26.

27.



yeares there came betweene the going-out of the worde touching the building-againe of Ierusalem vntil the Baptisme of Christ. Then in the middle of the weeke Christ both preached, and was crucified. Then, about 40. yeres afterward, followed the vtter abrogation of Moses gouernement according to the wordes of the Prophet. The computation whereof reade in the cōmentaries of Philip Melancton vpon Daniel, in Functius, and in Galatine.

*The place.*  
*Isai. 5. 2.*

Bethlehem, the place where Christe was borne, was long afore pointed at by the Prophet Micah. *And thou Bethlehem Ephrathah art litle to be among the thousandes of Iudah: yet of thee shall he come forth vnto me, that shall be the ruler in Israel, whose goinges forth haue bin from the beginning and from everlasting.*

*The mother*  
*Isai. 7. 14.*

That he should be borne of a virgin, Isaiah did fore-tell, when he said, *The Lord himselfe will giue you à signe. Behold, the Virgin shal conceive and beare à Sonne, and she shall call his name Immanuel.* And Ieremiah, *The Lord hath created à newe thing in the earth, A woman shal compassè à man,* That is, Marie the virgine shall compassè Christ perfect for wisedome in her virgines wombe. That which Isaiah calleth à signe, is to Ieremiah à newe thing. For it was an vncouth thing for à virgine to beare à childe.

*Ier. 31. 22.*

The stocke wherof he should be borne was sig



CHAP. 4. *of the 84. Psalme.* VER. I.

signified in that they went vnto Bethlehem *The stocke,*  
to be tasked. For euerie man went into his *or kinred of*  
owne citie. Seeing then Ioseph, and Marie *Christ.*  
went into a citie of Dauid, he shewed howe  
they were of Dauids kinred. For so it was pro-  
mised to Dauid, that of his seede Christe  
should be borne. *Of the frute of this bodie, will* Psal. 132.  
*I set upon thie throne.* II.

Christ being borne, wise-men comming *Wisemen.*  
from out of Persea, brought with them Gold,  
Frankincense, & mirrhe, according to the pro-  
phesie of Esaiah, *From Sheba these shal come,* Isai. 60, 6.  
*they shall bring golde, and incense, and shew forth*  
*the prayes of the Lorde.*

Through the direction of a starre the wise-  
men came vnto the place where Marie the  
mother, & Ioseph with the childe Iesus were;  
of which starre Balaam in the Booke of Num- *Numb. 24.*  
bers long afore prophesied, *There shall come a* 17.  
*star of Iaakob, and a scepter shall rise of Israel.* It  
is verie likelie the wise-men knew this pro-  
phesie, and seeing the starre, thought howe he  
was come whome it figured.

The childe y eight day was circumcised. For *Circumcisi-*  
his wil was to be vnder the Law, y he might *on of Christ.*  
redeeme such as were vnder y law; & was cal-  
led Iesus, which signifieth a Sauour. Wherbie  
the office of the Messiah is declared, as by Im-  
manuell both his diuine & humane nature.

The name & type wherof we see went afore in



Ioshua the sonne of Nun. For as Ioshua the sonne of Nun brought the Iewes into the corporal and temporal land of promise : so Iesus Christ, the true Ioshua, that is the Sauour, shal bring al the godlie into that eternal and heauenlie countrie, that the truth maie answere to the shadowe.

After 40. daies he was offered in the temple, as Haggai had promised, *And the desire of al nations shal come, and I wil fil this house with glorie, saith the Lord of hostes. The glorie of this last house shal be greater than the first.* Simeon perceaued the euent to answer vnto this prophcie, when he saide, *A light to be reuealed to the Gentiles, and the glorie of thy people Israel.*

*Flight into Egypt.*

The child was caried by his parents awaie into Egypt, the better to auoid y<sup>e</sup> crueltie of Herod, where he continued vntil the death of Herod ; y<sup>e</sup> as the child-hod of corporal Israel, that is, of y<sup>e</sup> people of Israel borne there, was consumed in Egypt, so the spiritual Israel might be spent. And as the corporal Israel was caled out of Egypt vnto the land of their bodilie freedom : so the spiritual Israel might be called vnto the libertie of the minde. In Hosea the Prophet it is thus written, *When Israel was a childe then I loued him, and called my sonne out of Egypt.* If this nowe be spoken of the true Israel, he is Christ : if meant of the carnall, it is a figure, hauing the force of a Prophet. Hetherto that



## CHAP. 4. of the 84. Psalm. VER. 1.

that also of Isaiah belongeth, *Send a Lambe of Isa. 16, 1.*  
*the ruler of the world from the rocke of the wilder-*  
*nes, vnto the mountaine of the daughter Zion.*

Iesus and his parents being returned, dwelt *Christ a*  
 with them in Nazaret of Galile. Whereof he *Nazarit.*  
 was called a Nazareth. Wherin he fulfilled the  
 figure of Samson : which Samson both by his *Samson a*  
 life and deedes, did represent our Sauour *figure of*  
 Christ to y Iewes. Hence y Angel of the Lord *Christ.*  
 being sent vnto his parentes before he was  
 borne, said, *he should be a Nazarit vnto the lord.* *Iudges 13, 5*  
 And in Isaiah, *There shal come a rod foorth of the* *Isai. 11, 1.*  
*stocke of Ishai, and a grasse shal growe out of his*  
*rootes.* So that the Lord would haue him dwel  
 in Nazareth, that we might vnderstand howe  
 he was the true Nazar, or the most holie and  
 righteous Nazarite, the floure and seed of Da-  
 uid, which sanctifieth the faithful.

Being twelue yceres of age at the feast of y  
 Passcouer, he with Marie and Ioseph ascended  
 vnto Ierusalem, sat among the Doctors, whom  
 he heard teaching, and proposed questions to  
 them, in so much that such as heard him, mar-  
 ueiled much at his wisdome, and answeres.  
 Here would y Messiah being yet in his child-  
 hood, spread abroad some beames of his diui-  
 nitie, thereby that the Iewes both might con-  
 iecture, that in him there lurked some-thing  
 more than men commonlie haue, and also cal  
 into mind the Propheticall office of the Messi-



ah. Whereof Esaie among others on this wise  
*Isai. 61, 1.* speaking of the Messiah, doth saie, *He hath  
 sent me to preach good tidings.*

*Passouer  
 whie insti-  
 tuted.*

And forsomuch as the Passouer was insti-  
 tuted, not onelie that the Iewes might cal in-  
 to remembrance the passage of their Elders  
 through the red sea by the conduction of Mo-  
 ses, but also that the Teachers might admo-  
 nish the people of the spiritual Passouer, to  
 wit from the kingdome of Satan into the king-  
 dome of God, by the conduction of the Mes-  
 siah, there is no doubt but this question was  
 handled betweene Christ and those doctors,  
 where-of sprang that admiration and wonde-  
 ring. Againe by this deede of his yet in his  
 childe-hoode Christ would teach what their  
 ductie is who haue determined to folowe  
 Christe. For as he sate in the Temple: so his  
 wil is that such as folowe him should rest  
 in holie thinges, and bring if they would  
 profite in his schoole, a mind voide of world-  
 lie cares.

Then from the 12. yeare vntil the 30. yeere  
*Luke 2, 51.* of his age he was subiect to his parentes, En-  
*52.* creasing in wisdom, and stature, and in fauour  
*Isa. 61, 1.* with God & with man. And thus the whole time  
*The poore* of his life, was consumed among the poore  
*most readie* & simple men of heart; and this was it which  
*so imbrace* Esaiah saide, *He hath sent me to preach good ty-*  
*the Gospel.* dings

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After  
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CHAP. 4. *of the 84<sup>th</sup> Psalme.* VER. 1.

*dinges vnto the poore.* For they alwayes were most in the fauour of God, that is, theie haue bin more apt to receiue the lawe and commandementes of the Lorde, than such as are swollen vp in respect either of their wealth, or of their power, or of their learning, or wit.

Nowe when he was entered into the 30. yeare of his age, Iohn the sonne of Zacharias, hauing receaued a commandement from the Lorde concerning baptisme of repentance, went forth as a fore-runner, and cried, *Repent: Luke. 3, 1. for the kingdome of heauen is at hand; prepare ye 2. the way of the Lord.* And this was it which 3. the Prophet Malachie fore-tolde, when he *Matt. 3, 1. saide, Beholde I will send my messenger, and he 2. shal prepare the waie before thee; and the Lorde 1. whome yee seeke, shal speedily come to his Temple: euen the messenger of the conenant whome yee desire, beholde he shal come, saith the Lorde of Hostes.*

Afterward he was baptized of Iohn, and *Baptisme of the holic Ghoste descended and lighted vp- our Sauour Christ. pon him like a doue.* For so it went before *Matt. 3, 13. in the figure.* Moses telleth howe the doue 14. & sent out of the ship returned in the euening *Luke 3, 21. with an oliue leafe in her bil, which was a to- 22. ken of attonement.* For Noah therebie *Gen. 8, 10. knewe that the wrath of the Lord was ap- 11. peaced,*



peaced, and that the waters were abated from of the earth. After which maner the Doue here doth testifie howe he was present, by whome the wrath of the Father was peaced, according *Matt. 3, 17.* to the words of the Father, *This is my beloued sonne, in whome I am wel pleased.*

*Tentation  
of Christ.*

His tentation of the diuel answereth at the left wise to that which was prophecied in general, *And thou shalt bruisse his head,* that is, the heele of the seed of the woman. He fasted fourtie daies, and fourtie nightes: but the figure of the same went before in Moses, and Elias.

*Gen. 3, 15.*

*Matt. 4, 2.*

*Exod. 34, 28*

*1. King. 19, 8*

*His preaching.*

*Isai. 61, 1.*

In the three yeeres following he began his raigne by teaching, and working miracles, according to the fore-saieng of the Propnet E-  
saiah, *The spirit of the Lord God is vpon me, therefore hath the Lord annointed me: he hath sent me to preach good tydings vnto the poore, to binde-up the broken hearted, to preach libertie to the captiues, & to them that are bound, the opening of the prison, to preach the acceptable yeere of the Lord, and the daie of vengeance of our God, to comfort al that mourne, to appoint vnto them that mourne in Zion, and to giue vnto them beantie for ashes, the oile of ioye for mourning, the garment of gladnesse for the spirit of heauinesse, that they might be called trees of righteousness, the planting of the Lord, that he might be glorified.* And againe, Saie vnto them that are fearefull, *Be you strong, feare not: behold, your God commeth with vengeance,*  
even



## CHAP. 4. of the 84. Psalme. VER. I.

even God with a recompence, he wil come and saue you. Then shal the eies of the blinde be lightened, and the eares of the deafe be opened. Then shal the lame leap as an hart, and the dumme mans tongue shal sing. What plainer thing could be spoken of the doctrine and miracles of the Messiah? The Prophet as it were with a finger, pointeth to the very person of the Messiah by most euident tokens. Yet doe not the miserable Iewes, carried-awaie by the stormes of their afflictions, confesse the truth. Vnto these tokens declaring the true Messiah, he sendeth the two disciples of Iohn, who demanded of him, saying, Art thou he that should come, or shal we waite for an other? Go your waie (saith he) and shew Iohn what things ye haue seene and heard, that the blinde see, the halt goe, the leapers are cleansed, the deafe heare, the dead rise-againe, and the poore receaue the Gospel. Hence came that wondering in the blind man, Ioh. 9. Doubtles this is a mar-  
Luke. 7, 10.  
12.  
Iohn 9, 30  
 ueilous thing, that ye knowe not whence he is, and yet he hath opened mine eies.

The time of his punishment, which was appointed for him by the Father, drawing  
His riding  
royalie into  
Ierusalem.  
Matt. 21, 1.  
2.  
3. &  
Zech. 9, 9.  
 nigh, he entered into Ierusalem vpon an asse, whome much people met, and receaued with roial pompe, whereof Zacharie doth saie, Reioice greatlie, o daughter Zion, shout for ioye, o daughter Ierusalem, behold, thy King commeth vnto thee, poore, and riding vpon an asse. As he came



came the people shouted, and strowed bowes  
of palme trees in the waie for a signe of an e-  
*Mat. 21. 9.* uerlasting kingdome, and cried, *Hosanna the*  
*sonne of David, blessed be he that commeth in the*  
*Name of the Lorde, Hosanna thou which art in*  
*the brest heauens.* The which we read was fore-  
*Psa. 118. 25* tolde also in a certaine Psalme, *O Lord we*  
*26. praie thee saue nowe, blessed be he that commeth*  
*27. in the Name of the Lord, binde the sacrifice with*  
*cordes vnto the hornes of the altar.*

*Supper of*      The daie before he should suffer, hauing  
*the Lorde.* eaten the Paschal lambe according to the  
*1. Cor. 10. 3.* Lawe, he instituted the supper of his bodie  
*4.* and bloud, a figure whereof, as Paule wit-  
nesseth, went before in the Manna, and in the  
rocke wher-out flowed water in y wildernes.

*Christ be-*      Then after a long sermon in the presence  
*traied.* of his disciples, and praier, as Adam in the  
garden departed from God, so Christ in the  
*Luke 22. 47* garden was betraied of his owne disciple Iu-  
das for thirtie peeces of siluer: which thing  
*1. Sam. 21. 7.* the Prophets kept not secrete. For as Doeg  
*1. Sam. 22. 9.* the bewraier of Dauid, was a type of Judas the  
*Psal. 52. 1.* traitor: so Zecharie speaketh of the wages  
*Zech. 11. 12* that was paied, *So they weighed for my wages*  
*13. thirtie peeces of siluer. And the Lord saide vnto*  
*me, caste it vnto the potters: a goodlie price, that*  
*I was valued at of them.*

*Christ for-*      Straight-waie being taken, all his disciples  
*saken of his* forsooke him, whereof Zecharie in his 13.  
Chap-



VER. 1.

31

CHAP. 4. of the 84. Psalme.

VER. 2.

Chapter, thus writeth, *Arise, o sworde vpon verie dis-*  
*my shepheard, and vpon the man that is my fellow,* *ples.*  
*saith the Lord of hostes; smite the shepheard, and* *Zech. 13. 7.*  
*the sheepe shal be scattered.*

Then folowed scoffinges, spittinges, buf- *Christ af-*  
 fets, contumelies, and much vexation after he *flicted in his*  
 was taken, of which Isaiah in his 50. Chap- *bodie.*  
 ter, *I gaue my backe vnto the smiters, and my* *Mat. 26. 67*  
*cheekes to the nippers: I hid not my face from* *68.*  
*shame and spitting.* *Isai. 50. 6.*

After that he was hanged on wood, or vp- *Christ cru-*  
 on the crosse. For manie times among the Fa- *cified.*  
 thers saluation hath come by woode. The i- *Gen. 7. 1.*  
 mage and prophecie of this wood was in the *2. &*  
 arch of Noah; and in the wood which Moses *Exod. 15. 25*  
 threwe into the most bitter waters, wherebie *Eccle. 38. 5*  
 they became most pleasant. By this figure the  
 virtue of y crosse of Christ is notablie depain-  
 ted. For as the most bitter waters by the wood  
 throwen there-into were made most sweete,  
 and pleasaunt: so nothing is there, but wil be  
 most comfortable to vs, if the wood of Christ  
 his crosse, namelie faith on Christ crucified be  
 added as a sause. But a more excellent figure  
 is in the wood, wheron the brazen serpent was  
 hanged. For as Moses at the comādemēt of *Num. 21. 8.*  
 God in y wilderness set-vp on high to y view *9.*  
 of al the Israclites the brazen serpent which  
 hong vpon wood, y such as were wounded to  
 the death of serpents might be healed therby:  
 So



So Christ was lifted vp vpon the wood, and shewen as it were to al nations, that as manie as were wounded vnto the death by the old serpent the diuel, might be saued, looking and trusting on him. So then Christ hong on the crosse, and was made à curse for vs, to redeeme vs from the curse of the serpent, which he through sinne brought vpon mankind. Therefore it is written, *Curssed is euerie one that hangeth on tree.* After this manner Paul vnto the Galathians applieth the type to y<sup>e</sup> truth. Here y<sup>e</sup> humanitie of Christ seemed most vile, & worse than the basest sort of men, in so much as his verie friendes and familiars did flie awaie, being dismaied and abashed. Whereof it was prophesied in à psalme, *But I am à worme, and not à man, à shame of men, and the contempt of the people.* And in the 88. psal. *Thou hast put awaie mine acquaintance far fro me, and made me to be abhorred of the.* Yea, at that time he which was the fairest among men, so lost al grace of beautie, that it was à verie hard thing to know him, according to the prophetic of Isaiah, *Beholde, my seruant shal prosper, he shal be exalted and extolled, and be verie hie.* As manie were astonied at thee (his visage was so deformed of men, and his forme of the sonnes of men) so shal he sprinkle manie nations, the Kings shal shut their mouthes at him: for that which had not bene tolde them, s<sup>t</sup> they see, and that which they had not heard, shal they

Gal. 3, 13.

Deut. 21, 33

Gal. 3, 13.

Matt. 26, 56

Psal. 22, 6.

Psal. 88, 8.

Isai. 52, 13.

14.

Chap. 4.

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And Psalme 2

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Zecharie a

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Psal. 22. The

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God, my God

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22. Psalme;



## CHAP. 4. of the 84. Psalme. VER. 1.

they understande. And afterward, He hath neither forme nor beautie, whē we shal see him, there shal be no forme that we shoulde desire him. Hee is despised and reiected of men, he is a man full of sorowes and hath experience of infirmities; wee hid as it were our faces from him, and was despised, and we esteemed him not. Lo howe playnlie the Prophet hath fore-tolde how it should come to passe that the Iewes in respect of his vile punishment, whereof themselves were the autors, shoulde contemne the Messiah.

The high Priestes and the princes of the people spake il and rayled of him, nodding their heades at Iesus fastened to the crosse, as the Prophet Hosea prophecied, *I haue re- deemed them, yet they haue spoken lies against me.* *Christ raised upon.* *Hof 7. 13.* And Psalme 22. *They gape vpon me with their mouthes, as a ramping and roaring Lion. Againe; Doges haue compassed me, and the assemblee of the wicked haue inclosed me.* *Psal. 22. 13* And again Psalme 35. *They had me in derision, and gnashed their teeth at mee.* *16.* *Psal. 35. 15.*

Zecharie also prophecied of his handes, & side that were pearced, Chapter 12. *They shal looke vpon him whome they haue peirced, And Psal. 22. They peirced mine hands and my fecte.* *Christ nailed to the crosse.* *Zech. 12. 10* *Psa. 22. 16.*

In his extreeme tormentes he cried, *My God, my God whie hast thou forsaken me?* Which thing long afore was fore-told by Dauid in y 22. Psalme; which Psalme is as it were a certain

C

Epitome



Epitome of y<sup>e</sup> passion of Christ. When he was about to yeld vp y<sup>e</sup> Ghost, he vsed y<sup>e</sup> words of  
Luk. 13, 46. Dauid, who carried a type of Christ himselfe,  
Psal. 31, 5. *Into thine hands, Lord, I commend my spirit, as it is in the 31. Psalme.*

Isai. 53, 12. His hanging betweene theeues was also foreshewed by the Prophet Isaiah in his 53. chapter, where he saith, *He was counted with the transgressors.*

Isai. 53, 12. How Christ praied for his crucifiers Isaiah in the same chapter fore-telleth, *He bare the sinne of manie, and praied for the trespassers.*

Mat. 27, 45. As Iesus was vpon dieng, there was darke-  
51. nes ouer al the lande, as though the sunne  
52. would haue lost his light, when as notwithstanding the Moone was at the ful. The earth  
Ec. also terriblie did quake, according to the pro-

phacie of Ioel, *The Sunne and Moone shal be darkened, and the starres shal with-drawe their*

16. *light. The Lord also shal roare out of Zion, and viter his voice from Ierusalem, and the heauens*

Amos. 8, 9. *and the earth shal shake.* And Amos in his 8. chapter doth say, *And in that daie, saith the Lord God, I wil euen cause the sunne to go downe at noone: and I wil darken the earth in the cleere day.*

Place where The Lord was crucified without the gate, Christ was euen as the sacrifice that was brought without the campe for the purgation and sanctifying of the peo<sup>ple</sup>, by the whole multitude of the

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2 As the h  
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consciences  
of Christe  
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damnat'ion



## CHAP. 4. of the 84. Psalm. VER. 1.

the sonnes of Israël, as may appeare Num. 19. Num. 19, 24.  
For the red kowe in the sight of all was killed, Heb. 13, 11.  
and of the blood thereof, and of the ashes, and  
water, purgations were made.

Vnto the speedie esse of the Lords punish- *Christ with*  
ment (who was taken about night and led *speed execu-*  
vnto the hie Priestes, the next morning ear- *ted vnto*  
lie carried vnto the iudgement hal of the pre- *death.*  
sident, and at noone crucified) belongeth the  
figure of the paschal lambe, wherof Christ al- *Iohn. 1, 29.*  
so is oftentimes called à lambe.

But that it maie the better appeare howe *Relation be-*  
the bodie aunswereth to the shadowe, and *tweene*  
the trueth to the figure, let vs compare one *Christ and*  
thing with an other. For that paschal lambe *the Paschal*  
doth much resemble our Sauour Christ, yet *lambe.*  
as the shadowe the bodie, and the type the  
truth.

1 As therefore that Iewish lambe was à *Comparison*  
male of à yeere old, and that without spot: so *betwene the*  
Christ, à full and perfect man, was without *Paschal*  
sinne. *lambe and*  
*Christ.*

2 As the houses which were sprinckled with *Exo. 12, 5.*  
the blood of the paschal lambe preserued the  
inhabitor from destruction: so they, whose *Exo. 12, 13.*  
consciencs are sprinckled with the bloode  
of Christe the immaculate lambe, shal bee *1. Pet. 1, 19.*  
free from the punishment of sinne, which is  
damnation.

C 2

3 A3



*Exod. 12, 9.* 3 As nothing of the paschal lambe might be eaten that was either rawe, or boiled, or sodden in water, but that which was roasted with fire: So there was no part of the Lords bodie but was roasted with great flames of sorowe.

*Num. 9, 11.* 4 As the children of Israel consumed y paschal lambe with speede and that with vnleavened bread and sower herbes: so with most sharpe and sower mindes the Iewes put Christ to death, and that with al possible speede.

*Exod. 12, 6.* 5 As the paschal lambe was offered of the whole multitude of the sonnes of Israel: So that which through the counsel and wil of the chiefe Priests, and rulers was done to Christ at Ierusalem, maie seeme doubtles to be done of al Israel verie fewe excepted.

*Exo. 12, 46.* 6 As by the commandement of God there was a caution that no bone of the paschal lambe should be broken: So albeit the hands and feete of our Saviour were fastened to the crosse with nailes, & his side peirced through with a speare, yet not a bone of him was broken.

*Num. 9, 7.* 7 As none that was either vnleane, or vncircumcised did eate of that lambe, but the circumcised onlie: so he alone that is purged in minde, and receiued into the familie of God eateth vnto his saluation the flesh of the pure lambe which is Christ.

8 As that  
ment of Go  
first moneth  
the same day  
pointing it,

9 As once in  
killed: So one  
of God to be  
prefigured b  
prieste into  
a peere.

10 Last of al  
lambe pleased  
ple came out  
line of Christ  
and brought o  
figures or prop  
cristae, of this  
were the sacrific  
Noah, Abraham  
real sacrifices  
than others bar  
sacrifice of pro  
Being taken  
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Psalme, M  
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## CHAP. 4. of the 84. Psalm. VER. 1.

8 As that lambe through the commaundement of God was offered the tenth day of the first moneth: so Christ the true lambe of God, the same day of that moneth, his father so appointing it, was sacrificed vnto the Lord.

Exod 12, 2.

3.

Ioh. 1, 29.

Mat. 26, 18

19.

9 As once in a yeare that paschal lambe was killed: So once, and not often ought the sonne of God to be offered, which thing also was prefigured by that entrance of the chiefe prieste into the holie place, and that once in a yeere.

Exod. 12, 3.

Heb. 9, 7.

10 Last of al, as the sacrifice of the paschal lambe pleased the Lord, and after it the people came out of Aegypt: So through the sacrifice of Christ mankinde is reconciled to God, and brought out of bondage into libertie. The figures or prophecies rather of this great sacrifice, of this sanctification, and attonement were the sacrifices of the fathers, as of Abel, Noah, Abraham, and afterward al those Aaronical sacrifices: albeit some more cleerlie than others bare the similitude of this great sacrifice of propitiation.

1. Pet. 1, 18.

19.

Being taken from the crosse he was laide in the graue, of which mention is made in the

Christ buried

ed.

88. Psalm, *My soule is filled with eniles, and my life draweth neere vnto the graue; I am counted among them that go downe vnto the pit, and am as a man without strength: free among the deade, like the slaine lying in the graue, whome thou re-*

Psal. 88, 3.

4.

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mem-

C 3



*membrest no more, and they are cut of from thine handes. Thou hast laide me in the lowest pit, in darkenes, and in the deepe.*

*Resurrectio  
of Christ.*

The bodie of Christ abode in the sepulcher that part of the sixt day wherein nowe the Sabbaoth began, at what time the Iewes ceased from their labor: and from thence the whole Sabbaoth, which finished verie earelie in the morning he arose, that he might make it euident howe he had with himselfe buried the Iewish Sabbaoth, and was returned vnto a new life hauing ouercome death, and left the old synagogue in the graue, and raised-vp a newe Church. And therefore the Lord before his death abrogated not the law of Moses, forsomuch as yet he had not carried the Sabbaoth with himselfe vnto death and the graue. And that the Lord shoulde not abide long in the graue, Dauid prophecied in the *Psal. 16, 9. 16. Psalme, My flesh doth rest in hope, for thou wilt not leaue my soule in the graue: neither wilt thou suffer thine holy one to se corruption.*

*Iohn. 11, 25.* As sone as the first day of the weeke, which we cal the Lordes daie appeared, he brought himselfe vnto the light, and life, which was our light, and our resurrection from euerlasting death. A figure of this resurrection also of the Lord went before in the Prophet Ionas; and an euident prophecie is in Hose *Hos. 6, 1.* chap. 6. where in the person of Christe it is saide,

*saide, Come,  
for he hath  
wounded vs,  
dayes wil be  
wil raise vs  
shal we haue  
to know the*

*Hauing p  
die and mani  
them in char  
repentance,  
And so the p  
the vocation  
saith, The peo  
for this cause  
to laude, and  
psalmes, and  
Al nations pra  
him. For his lo  
and the trueth,*

*This comm  
disciples, the  
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the Church fo  
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## CHAP. 4. of the 84. Psalme. VER. I.

saide, Come, and let vs returne vnto the Lorde: for he hath spoiled, and he wil heale vs; he hath wounded vs, and he wil binde vs vp. After two dayes wil he renue vs, and in the thirde daie he wil raise vs vp, and we shal lue in his sight. Then shal we haue knowledge and indenour our selues to know the Lord.

Hauiug proued his resurrection after sundrie and manie waies to his disciples, he gaue them in charge to baptize, & to teach al nations repentance, and remission of sinnes in his name. And so the prophecie of Iaakob concerning the vocation of the Gentils was fulfilled, who saith, *The people shal be gathered vnto him.* And for this cause the nations are so often inuited to laude, and to glorifie G O D, both in the psalmes, and Prophets: as in the 117. Psalme, *Al nations praise ye the Lord: al ye people praise him. For his louing kindnesse is great towarde vs, and the trueth of the Lord endureth for euer.*

This commaundement being giuen to his disciples, the 40. daie after his resurrection he ascended into heauen vnto his father, at whose right hande he sitteth for euermore. From whence he sent both to his disciples, and to the Church following the holie spirite to instruct, and teach them. Of this ascension singeth the Psalmist in the 68 psalme: *Thou art gone-up on high, thou hast led captiuitie captive,*

Caling of  
the Gentils.

Luk. 24. 47.

Psa. 117. 1.

Ascension  
of Christ.

Act. 1. 3.

Rom. 8. 34.

Act. 2. 1.

2. &c.

Psa. 68. 18.



Psal. 110. 1.

*captiue, and receaued giftes for men. And of his sitting at the right hand of the Father the same Psalmist saith in the 110. Psalme on this wise, The Lord saide vnto my Lord, sit thou at my right hande, vntil I make thine enimies thy footestool.*

*The right hand of the father what,*

By the right hand of the Father is meant his principall giftes, as happinesse, mercie, goodness, liberalitie, wherein Christ sitteth as a dispenser, and bestower; and his kingdome, and liberalitie of such good things, is vpon the holie, and blessed soules both angelical, and humane, whereof it is saide Psalme 16. *The Lord is the portion of mine inheritance, and of my cup thou doest mainteine my lot. The lines are fallen vnto me in pleasant places,* that is, I haue gotten a goodlie inheritance. For mine inheritance is noble.

*Howe the holie Ghost is with the Church.*  
Act. 2. 3.

Furthermore as touching the holie Ghost, this is to be noted, The holie spirite abideth euermore with the Church, albeit inuisible. But vnto the Apostle the 10. daie after his ascension, that is 50. daies after the resurrection of Christ, he appeared visible in fire tongues, that the Lorde of hostes, which is Iesus Christ might confirme the infallible trueth of his Gospel to the whole worlde, as it were with this seal of his maiestie. Which thing was long fore-seen by y<sup>e</sup> prophet Ioel, who in his 2. cha. saith on this wise: *And afterward* (that is after Israel

Ioel. 2. 28.



CHAP. 4. *of the 84. Psalme.* VER. 1.

Israël hath receiued the teacher of righteou-  
 nesse, that they may both remember and vn-  
 derstand those thinges, which he shal teach)  
*I wil powre-out my spirit vpon al flesh, and your  
 sonnes and your daughters shal prophecie, your old  
 men shal dreame dreames, and your yong men shal  
 see visions.* The 50. day after the resurrection  
 of the Lord the euent most euidentlie aun-  
 swered vnto this prophecie. For the spirit of  
 the Lord was powred vpon al flesh, not par-  
 ticularlie, but generallie vppon Iewes, and  
 Gentils; yong and old, men & women; bonde  
 and free; rude and learned &c. And *Isaiah 54. 13.*  
*And al thy children shal be taught of the Lorde,*  
*and much peace shal be to thy children.* In times  
 passed man made himsef an author, condu-  
 ctor, and teacher of godlinesse, as appeareth  
 in the Philosophers, whereof diuers set diuers  
 endes of the felicitie which man should seeke  
 after: but now, although man teach man  
 the seruice of God; yet professeth he not his  
 owne, but the wisdom of God.

*What the  
 opinions of  
 philosophers  
 were you  
 shal finde  
 afterwarde  
 in this first  
 part, chap.  
 42.*

The Apostles nowe hauing receiued the  
 holy Ghost, through the heauenly doctrine at  
 the commandement of Christ they gathered  
 a Church, & by wonderful miracles confirmed  
 y<sup>e</sup> same their doctrine according to y<sup>e</sup> promise  
 of our Sauour: which thing *Isaiah* prophe-  
 cied of 600. yeares afore it came to passe. For  
 in his 6. chapter thus he saith: *Behold I and*

C 5

thy



- Isai. 8, 18.* the children whom the Lorde hath giuen mee, are as signes & as wonders in Israel by the Lord of hostes which dwelleth in mount Zion. What wonder I pray you, is greater? what signe more euident, than that the Apostles by their workes, being for number fewe, for power weake & fraile, for knowledge simple, should worke miracles, and turne both the tongues and the wil of men vnto them, & to their religion? These are the children that are giuen to the church in stede of the auncient fathers, as the Psalmist doth say, *In stede of thy fathers shal thy children be: thou shalt make them princes through al the earth.* When hee nameth princes, we must haue respect to a kingdome. Therefore for somuch as the kingdome of Christ is gouerned by the worde, they are princes which by the worde and heauenlie doctrine do rule the realme of Christ. And although the Church was first builded of the fathers and princes of the Iewes: yet principallie it is gathered from the Gentiles, euen from that barren, and altogether vnprofitable flocke. Whereof Isaiah in his 54. chapter speaketh after this manner: *Reioyce o barren*
- Isai. 54, 1.* that diddest not beare: breake forth into ioye and reioyce, thou that diddest not trauel with child: for the desolate hath mo children than the married wife, saith the Lorde. Enlarge the place of thy tentes, and let them spreade out the curtaines of thine

Kingdome  
of Christ  
how gouerned.

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Israel, be  
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chap. 4. T  
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## CHAP. 4. of the 84. Psalme. VER. 1.

thine habitations: spare not, stretch out thie cords,  
and make fast thy stakes. For thou shalt increase on  
the right hande and on the left, and thie seede  
shal possesse the Gentils and dwel in the desolate  
cities. Againe in his 60. Chap. he saith: where-  
as thou hast beene forsaken and hated, so that no  
man went by thee, I wil make thee an eternal glo-  
rie, and a ioie from generation vnto generation.  
And afterwarde, A little one shal become as a  
thousande, and a smale stone as a strong nation. I  
the Lord wil hasten it in due time.

Christ fore-telled howe the kingdome of  
God shoulde be taken from the Iewes, and shoulde  
be giuen to a nation that shoulde bring foorth the  
frutes thereof. Which thing as we now see it  
come to passe: so was it long before propheci-  
ed by the Prophet Isaiah in his 65. chapter,  
where he saith: I haue bene sought of them that  
asked not: I was founde of them, that sought me  
not. I saide, Beholde me, beholde me, vnto a na-  
tion that called not vpon my name. I haue sprede  
out my handes al the daie vnto a rebellious people,  
which walked in a waie that was not good, euen  
after their owne imaginations: a people that pro-  
uoked me euen vnto my face. And more plain-  
lie yet in an other place: Though thy people, o  
Israel, be as the sande of the sea: yet shal but a  
remnant of them be saued. Reade the 9. 10. 11.  
chap. of Paul vnto the Romanes.

By this, I thinke, we haue sufficientlie con-  
firmed



firmed the Minor of the proposed argument, and both briefelie and plainelie proued howe all thinges are accomplished in Iesus y<sup>e</sup> sonne of Marie, which were fore-spoken both of Moses and the prophets concerning the Messiah; and this is it which in Iohn is written,

Ioh. 1, 17.

*The Lawe was giuen by Moses, but grace and truth came by Iesus Christ, that is, the thinges which Moses by figures shadowed, and the prophetes fore-tolde by prophecies, Christe in truth hath fulfilled. The summe of al is this,*

*Christ a  
Prophet, a  
King, and a  
Priest.*

Deut. 18, 15

*howe Iesus the sonne of Marie is the verie Messiah, that is, a prophet, a King, and a Priest.*

A prophet, whercof Moses in the 18. Chapter of Deuteronomie did speake: *The Lorde thie God wil raise-up vnto thee a Prophet like vnto me from among you, euen of thie brethren, vnto*

Psal. 2, 6.

*him ye shal hearken: A King, of whome it is saide in the second Psalme, I haue set my King*

Psa. 110, 4.

*upon Zion mine holie mountaine: A priest, according vnto the 110. psalm, Thou art a Priest for euer after the order of Melchi-zedek.*

*Benefites  
comming by  
Christ.*

The benefites of this Messiah, and the application of thē are proposed in this verse of

Psal. 2, 12.

*the 2. Psalme: Blessed are al that trust in him.*

## CHAP. 5.

*A confutation of the obiections which the  
braine-sicke Iewes doe alleage for  
their partes.*

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that the prop  
the Messiah  
Iesus the son  
four things  
of the Messia  
his kingdome  
his dominion  
Yea and besid  
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other.

And, that t  
ferable men,  
of al, and de  
Christ is risen  
all lie when I  
confut esse  
together wit



**N**OW forsomuch as the obstinacie and malice of the Iewes is such, that rather they wil stop their eies against the cleere light, thā admit the trueth of God, concerning the Messiah our Lord and Sauior Christ alreadie come into the world, I purpose briefflie to confute such things as theie falslie, maliciouslie, and furiously doe obiect. Theie not without great railing speeches vtterlie doe denie the Minor of our foundation: and euen against their owne consciences verie vntrulie do saie, that the prophecies of the Prophets touching the Messiah promised were not fulfilled in Iesus the sonne of Marie. For they obiect foure things. The first is touching the time of the Messiah: the seconde of the forme of his kingdome: the thirde about the place of his dominion: the last concerning the people. Yea and besides these things, that they maie diminish the credite of the Euangelistes, they giue out howe they are contrarie one to another.

And, that these seducers may persuaade miserable men, especialie they assault the heade of al, and denie that our Lorde and Sauior Christ is risen from the deade, which reprochful lie when I haue answered, I wil in order confute these foure things which they obiect together with the slanders that vniustlie they laie

*Arguments  
of the Iewes*

*The Iewes  
denie the  
resurrection  
of Christ.*



laie vpon our Lord.

*Resurrecti-  
on of Christ  
by what  
testimonies  
confirmed.*

Let these enemies of GOD crie til their hartes ake againe that our Lord Christ is not risen from the dead: but who is so foolish, that wil belecue his enemies before his friendes? who so childish that wil giue credit to manie euil rather than to a fewe good? who are soonest to be beleueed, they which of meere malice heape slaunders & lies together, which are defiled with al manner wickednes, or they rather that being famous for their holines and innocencie of life haue sealed the trueth of God euen with their verie bloode? who more worthie of credite, the spirit of Satan in the hardened Iewes; or the spirit of Christ, who the 50. daie after the resurrection of the Lord by a visible testimonie bare witness of the resurrection, kingdome, and power of Christ? What madnes is it sooner to beleue the forged lies of the Iewes, than the diuine workes of Christ, whereby the Apostles did confirme the resurrection of the Lord? To be brieft, the sepulchre, the disciples, the Angels, the holie Ghost, the power of Christ in the hartes of the righteous, and the preservation of the Church against the marueilous rage of diuels and Tyrantes, do plainlie prooue y<sup>e</sup> our Lord Iesus Christ is risen from the dead. And therefore abhorre we the most impudent l<sup>i</sup>e of the Iewes; and let vs looke for the comming of  
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Iesus Christ v

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our Sauour, from the cloudes, euen for Iesus Christ whom we worship as our redemer.

Now let vs come vnto these foure things, which they saie are not fulfilled in Iesus, whō we acknowledge & serue as y<sup>e</sup> true Messiah: which foure thinges we confesse were fore-told concerning the Messiah by y<sup>e</sup> holie Prophets of God, who without great sinne are not to be suspected of vntruth in their words.

The first thing therefore which they ob- *The first argument of the Iewes.*  
iect, is concerning the time of the comming of the Messiah.

The true Messiah, saie they, shal come in the *The maior.*  
last daies. But y<sup>e</sup> Iesus, whō ye acknowledg to *The minor.*  
be y<sup>e</sup> Messiah, did much preuēt the last daies. For it is aboue 1567. yeeres since hee was borne. Therefore that your Iesus, is not the Messiah.

The maior they proue by the saieng of the *The conclusion.*  
Prophet Isaia, who in his second chap. speaketh after this forme of the time of y<sup>e</sup> Messiah:  
*It shal be in the last daies, that the mountaine of Isai. 2, 2.  
the house of the Lord shal be prepared.*

Lo how shamefully y<sup>e</sup> blind Iewes do offend *The answer.*  
here contrarie to the very & right rule which *swere.*  
they make thēselues, and y<sup>e</sup> is this, *Who marketh  
not what is written both afore & after in books, he  
peruerteth the words of the living God.* For had they here cōpared y<sup>e</sup> prophecie of Isaia with y<sup>e</sup> prophecie of Daniel, wherin as it were with a finger by most euident words y<sup>e</sup> time of the  
com-



comming of the Messiah is pointed-vnto, surely farre otherwise theie would haue defined the last dayes.

*A daie taken diuerslie.*

*An artificial daie.*

*A natural daie.*

A daie is vnderstoode three manner of waies. First for the time wherein the sunne is ouer our Horizon, which the Astronomers call an artificial daie. Secondlie, it is taken for the space of 24. houres from y<sup>e</sup> rising of the sunne vnto the rising-againe of the same, and that is called a daie natural. Last of all some certaine time ordeined, decreed, and appointed for some speciall thing: in which sense the Prophetes vnderstand it manie times. Therefore when the Prophet saith, *In the last daies*, he noteth the last times, that is the last age of the world, distinguished frō the other ages not so much by a certaine, and described number of yeeres, as by a separation of thinges done in the same. So did Elias distinguish the worlde into three times or ages, when he saide: *Two thousand voide; two thousand the Lawe; two thousand the Messiah*: And therefore according to the computation of Elias, the last time of the worlde is the space of two thousand yeeres.

Read the Chronicles of Philip Melancton.

Againe, the last daies are oftentimes taken by the prophets for the last time of the Iewish kingdome, and nation in Palestine. So that the sense of the Prophet is this: it shal' e in the last daies, not of worldlie time (for who should haue

haue reaped  
of surelie ve  
phetic, of y<sup>e</sup>  
three things  
was finished.  
the Iewes wh  
of the Messia  
the conscienc  
such as are ig  
ture in disti

The seco  
bout y<sup>e</sup> form  
mised, which  
agreeth not w  
shah, saie they,  
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soueraigne pe  
howe, and the  
may be streig  
not hitherto  
Messiah is not

To prooue  
these and sue  
They shal break  
their speares in  
sword against  
for arie more  
same prophet  
the lambe, an  
and the se



hauereaped anie benefit by fauour so long put  
of? surelie verie few.) but in y last daies of pro-  
phecie, of y kingdom, & of y Priesthod, which  
three things ceased when y sacrifice of Christ  
was finished. A vaine fiction therefore is it of  
the Iewes which they make about the time  
of the Messiah inuented contrarie to their ve-  
rie conscience. But this they faine to delude  
such as are ignorant of the maner of the scrip-  
ture in distinguishing times.

The second thing which they obiekt, is a- *The 2. Ar-*  
bout y form of the kingdom of y Messiah pro- *gument of*  
mised, which they verie impudentlie contend *the Iewes.*  
agreeth not with our Messiah. Vnder the Mes- *The Maior*  
siah, saie they, shalbe no warres neither among *Isai. 40. 4.*  
men, nor among the beastes of the feelde, but  
soueraigne peace, the mountaines being made  
lowe, and the vallies exalted, that al thinges  
may be streight and plaine. But this we see *The Minor*  
not hitherto come to passe. And therefore the *The conclu-*  
Messiah is not yet come. *sion.*

To prooue the Maior they bring foorth  
these and such like places of the Prophetes: *Isai. 2. 4.*  
*They shal breake their swordes into mattocks, and*  
*their speares into sithes: nation shall not lift-up a*  
*sword against nation, neither shal they learne to*  
*fight anie more.* And in the 11. chapter of the *Isai. 11. 6.*  
same prophet Ihaiah: *The wolfe shal dwel with*  
*the lambe, and the leopard shal lie with the kid,*  
*and the sheepe, and the Lion, and the fat beast to-*



7. geither, and a litle childe shal leade them. And the kowe and the beare shal feede, their yong ones shal lie together: and the Lion shal eate strawe like the bullock. And the sucking child shal plaie vpon the hole of the aspe, & the wained child shal put his hand vpon the cockatrice hole. Then shal none hurt nor destroe in al the mountaine of mine holines: for the earth shal be ful of the knowledg of the

Micah. 4. 1.

Isai. 40, 4.

Lord, as the waters that coner the sea. To which effect the Prophet Micah cap. 4. entreateth. Isaiiah likewise addeth: *Euerie valleie shalbe exalted, & euerie mountaine and hil shalbe brought low.* By these & manie moe such like prophecies concerning y manner of the gouernmēt of the Messiah, the blinde & foolish Iewes doe cōclude y Iesus the sonne of the virgin Marie is not y true Messiah promised by y Prophets.

The answer

But against these let vs oppose an immoueable foundation, whereof we will conclude, that such thinges as corporaly be ascribed, ought spiritualie to be vnderstoode through comparing earthlie with heauenlie thinges.

Kingdome  
of Christe  
what.

The foundation is this, The kingdome of the Messiah is not an earthlie but an heauenlie & spiritual kingdom: which maie be gathered by the first promise made of y Messiah to come. For the Messiah was promised that he should come to destroe the kingdome of Satan.

Gen. 3, 15.

For thus it is in the first promise: *The seede of the woman shal breake the serpentes head,*  
that



## CHAP. 5. of the 84. Psalme. VER. I.

that is, the Messiah shal destroe the workes  
of the diuel, namelie sinne and death, and re-  
store to man y image of God, which through  
sinning he had lost, that is, as Daniel doth in-  
terpret y same, *shal bring-in euerlasting righte-* Dan. 9, 24  
*ousnes*, and blessing vpon such as acknowledge  
him to be King. And therefore it is written, *In* Gen. 12, 18  
*thie seede shal al the nations of the earth be bles-*  
*sed.* Of this ground we doe firmelie conclude,  
that whatsoeuer by the holie Prophetes of  
God is fore-tolde touching the raigne of the  
Messiah after the similitude of an earthlie  
kingdome, ought to be applied by waie of  
comparison, according to the manner of a spi-  
ritual kingdome, to signifie that in the king-  
dome of Christ there should be equalitie, con-  
corde, and wonderfull peace, peace I meane  
agreeing to the kingdome of Christ, namelie à  
spiritual peace, and that in and among such  
as by true faith receiue Christe into them-  
selues. Which spiritual peace is signified by  
the concorde of the beastes, whereof the Pro-  
phetes doe speake. For it is too too foolishhe to  
thinke y the office of the Messiah is to change  
the natures of thinges, as to make the Lion  
laie-awaie his crueltie; or the Aspe, and Co-  
katrice their poison. So then vnder these fi-  
gures the Prophets doe signifie, howe men  
that are fierce, bolde, and cruel, as Lions, if  
once they take vpon their shoulders, the of-

*Kingdome  
of Christ is  
a spiritual  
kingdome.*

*Office of the  
Messiah.*



Mat. II, 29 *He and light yoke of Christ, that is, doe imbrace*

30. the doctrine of Christ, and through faith depende vpon him, must needs laie-awaie their lionish nature and conditions, and so dwell peaceable and louinglie with sheepe, that is, with milde and simple ones, hauing on each part through faith of Christ, put-on loue; and howe the Mountaines, namelie the chiefe among the people, laying-aside hautinesse of minde, must suffer them-selues to be made equal to them of lowest degree. And that there should be no such worldlie peace, as the Iewes

Psal. 110, 2

dreame of, the 110. Psalme, which was written of the Messiah, doth testifie, where among other things it is said: *Be thou ruler in the middes of thine enemies,* which thing we see to haue come to passe in Christ, who euen among his most extreme & cruel enemies hath a Church, the which he protecteth, and defendeth against the rage of all tyrants, and diuels. For this prophecie doth firmelie abide: *The seede of the serpent shall bruisse his heele,* that is of the Messiah, and of the Church.

Gen. 3, 15.

The 3. argument of the Iewes.

The thirde thing which the Iewes object is the place of his scepter, that is of his kingdom, or court of the Messiah.

The Maior.

The Messiah, saie theie, shal haue his Palace in mount Zion.

The Minor.

But that Iesus whome you take to be the Messiah, possesseth not one foote of ground there

there.

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Messiah.

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Lord Iesus C  
ther o' D'ni  
mount Zion,



## CHAP. 5. of the 84. Psalm. VER. I.

there.

Therefore that Iesus is not the promised Messiah. *The conclusion.*

The Maior theie confirme by a saieng in the second Psalm: *I haue set my King vpon Zion mine holie mountaine.* And in the 4. of Micah: *The mount Zion shal be the house of Iehouah, the people shal flowe vnto it.* *Psalm. 2, 6. Micah. 4, 1.*

Here againe the miserable Iewes doe vnderstand that carnalie, which the state of the Messiahs kingdome doth proue, ought spiritualie to be taken. The mount Zion mysticallie doth signifie the Church: which is therefore called mount Zion, because the kingdome of the Messiah there beginneth, according to the wordes of Isaiah in his second chapter: *For the Lawe shal go forth of Zion, and the worde of the Lorde from Ierusalem.* For it is the phrase of the Scripture to name the whole from the original: as the Iewish people is called Israel in respect of their beginning. After which manner Zion is saide to be the palace of the Messiah, because the Messiah began there his kingdom. *The answer Mount Zion on the Church. Isai. 2, 3.*

Againe as Ierusalem maie two waies be vnderstoode spiritualie and earthlie: so maie the earthlie Zion, wherebie the heauenlie is figured, which is the palace of the Messiah our Lord Iesus Christ. And that the prophecie either of Dauid or of Micah, concerning the mount Zion, and earthlie citie Ierusalem, maie *Ierusalem, what it signifieth.*



not carnalie be vnderstode, the Prophecie of Daniel in his 9. Chapter doth plainlie shewe, where it is saide: *And the people of the Prince that shall come, that is the hoste of the Emperour Vespasian, shal destroe the citie & the sanctuary, and the end thereof shalbe with a flood: & vnto the end of the battel it shalbe destroyed by desolations.* Nowe for so much as the euent doth answere to this prophecie of the vtter destructiō of the citie Ierusalem, the vanitie of y Iewes is manifest enough, which place y palace of the Messiah in the earthlie mount Zion.

The 4. argument of the Iewes.

The 4. thing which the brainsicke Iewes do obiect, is about the people of the Messiah, which, theie saie, can be none other, than carnal Israel: That theie thinke to be the proper inheritance of y Messiah; to it onelie, theie wil stand in it, that the promises were made.

The answer.

But miserablie theie both are deceaued, and do deceaue. I confesse, the verie carnal Israelites were chosen before al other nations, and was called the peculiar people of God. But wherefore I beseech you? For their merites and worthinesse? Not so. But that there might be a people that might kepe the lawe of God, in whome and from whom the Messiah might be borne. In consideration of which excellencie of God, Dauid saith in the

CHAP. 5.  
147. Psalm  
nation, nei-  
But what  
taken to hi  
refused the  
God is vnd  
promises:  
and obedien  
cause of the  
awaie. For  
God, and  
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vs. What  
his tenth ch  
o Israel, be a  
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bellion? Su  
because they  
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For thus be



147. Psalm, *He hath not dealt so with euerie nation, neither haue they knowne his indgements.* Psal. 147, 20

But what? Hath God, changing his minde, taken to him selfe the idolatrous Gentiles and refused the Iewes? Surelie the counsaile of *The Iewes,* God is vnchangeable, for he is faithful in his *whie reie-* promises: but he hath à condition of faith *cted.* and obedience annexed. And therefore be-

cause of their incredulitie the Iewes are cast-  
awaie. For they haue despised the worde of  
God, and rebelliouslie reiecte the Messiah  
sent vnto them for their welfare: which thing  
doubtles the Prophetes concealed not from  
vs. What is that which the Prophet Isaiah in  
his tenth chapter doth say? *Though thy people,* *Isai. 10, 22.*

*ô Israel, be as the sande of the sea, yet shal the rem-  
nant of them returne.* What is more euident  
than this prophecie? Hath not the euent plain-  
lie agreed to these wordes? But how commeth  
it about that they are not conuerted? Whose  
faulte is it? The same Prophet sheweth  
wherein it lieth, whose wordes let vs heare:  
*I haue spreade out my handes al the daie vnto a* *Isai. 65, 24*  
*rebellious people.* But whence came that re-  
bellion? Surelie from nothing els, but euen  
because they were offended at the basenesse  
of the person of the Messiah. Which thing the  
same Prophet fore-saw would come to passe.  
For thus he saith: *Beholde I laie in Zion à stum-*

*D4. bling*



*Rom. 9, 33.* bling stone, and a rocke to make men fall: and e-  
uerie one that beleueth on him, shal not be asha-

*Who is the true Israel.* Mine aunswere then vnto the obiection  
is: Israel is the people of the Messiah; which

is verie true being vnderstood of the true Israel  
which is not of the flesh, but of the promise.

But Israel of the promise is euerie one which  
beleueth: which thing in holic scripture is  
declared by sundrie types and figures. Ishma-

el, and Izhak were borne of one father Abra-  
ham: Esau and Iaakob of the same father Iz-

hak. But as Izhak and Iaakob for the promise  
sake are reputed for the seede, without anie  
respect had vnto the prerogatiue of the fleshe;

so euerie one which beleueth the promise is  
counted for the seede, as Paul in the 9. 10.  
and 11. chapters vnto the Romanes doeth at  
large and euidentlie prooue. For in these

three chapters the Apostle handleth the same  
argument which we doe in this place. And  
therefore I send-backe the hearers vnto Paul,

who by strong argumentes refuteth the erro-  
mous definition of Israel, and confirmeth the  
true, which in times passed was shadowed in  
the olde Testament. Whereof the Apostle

*Rom 10, 12*

concludeth, howe there is none ods, howe  
there is no difference betweene the Iewe and the  
Grecian. For he that is Lord ouer al, is right vn-

*33.* to al, that cal-vpon him. For whosoeuer shal cal-  
vpon the name of the Lorde, shal be saved.

There-

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## CHAP. 5. of the 84. Psalme. VER. 1.

Therefore without any respect had either vnto nations or persons, the Lorde without acceptation of persons is liberal vnto al. For he is the God not of the Iewes onelie, but also of the Gentiles, who, as he reiecteth al disobedient ones: so of his meere mercie he receiueth such as flie vnto him according to the vnnchangeable rule of his eternal decree. As touching the vocation of the Gentiles into the place of the disobedient Iewes, the Prophet Hosea in his 2. chapter did fore-tel, *I wil saie to them which were not my people, Thou art my people: and her, beloued, which was not beloued. And it shal be in the place where it was saide vnto them, Ye are not my people, that there they shal be called, The children of the liuing God.*

Rom. 3. 29.

Hos. 2. 23.

Rom. 9. 25.

26.

Hos. 1. 10.

And touching that which the Iewes object of the ignominie of y<sup>e</sup> crosse, wherby they are offended, it is by the testimonies of the Prophets sufficientlie confuted aboue\* where we entreated of the passion, victorie, resurrection, and ascension of our Sauour into heauen.

\* In the 4. Chapter of this first parte.

Nowe the cause whie the incredulous Iewes doe detract from the authoritie of the Euangelistes, and saie that they write contraries, springeth out of that verie puddle of impietie whence their other toies do arise. For in the ground, and summe of matter they differ at no time, but the difference appeareth

For the au- thoritie of the Euangelistes.

D S

in



Ludouicus  
Viues lib. 2.  
de veritate  
fidei.

in circumstances onelie. But the more plain-  
lie to answere vnto y<sup>e</sup> obiection of the Iewes,  
I wil adioine to this place y<sup>e</sup> words of Ludoui-  
cus Viues, which are these: *But, saith he, doe  
these foure, to wit Euangelistes, differ at any  
time among themselves? To this question Iohn  
Chrysostome answereth on this wise. Small dis-  
agreeing in the Gospels sometime doe offer argu-  
ment of the trueth, least otherwise they might  
seeme to haue written of composition, if in al  
respects they shoulde agree. Iohn the Apo-  
stle was at Ephesus at that same time when Paul  
was, yet neither maketh mention of other in their  
Epistles, neither did they meete much and talke-  
together, seeing they were sufficientlie enough  
taught, instructed, and armed as it were of the  
spirite of God, that they might not be thought af-  
ter they had communicated-together one after  
an others counsel to haue preached Christ: but ac-  
cording to the doctrine of Christ himselfe, and re-  
uelation from heauen: so that in the principles &  
summe they disagree no whit, as that Christe is  
the sonne of God, borne of the virgin Marie, and  
that he worked miracles, taught to contemne this  
worlde, to beleene, to loue both God and man; that  
he called all men vnto euerlasting happinesse, and  
suffered, died, rose againe, ascended into heauen,  
siteth at the right hande of his father, and shal  
come to iudge the quicke and the deade. These  
things with one voice, and with one minde they  
doe*

doe constant  
circumstances  
which alter  
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ther more at  
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## CHAP. 5. of the 84. Psalme. VER. 1.

doe constantlie reporte and teach. Albeit in circumstances which the Grecians cal Peristaseis, the which alter not the substance of matter, they differ sometime. One sheweth a thing brieftlie, another more at large. One telleth howe two were healed, another howe three: One at the coming out at the gate, another at the going in. Which thing falleth-out manie-times, because the miracles of Christ were so manie, that those thinges which in deed were diuerse, we think are the same by reason of some resemblance which they haue together: and so it falleth-out in the wordes and sentences of doctrine. Christe uttered the same things in diuerse places diuerslie. One telleth what he saide on this wise, others what he said in that place after another forme, to speake plainelie they gather peeces of the sermons, and wordes of Christ which maie make for our instruction, and welfare.

## CHAP. 6.

Howe, and wherein the Iewes doe blame  
our Lord and Saviour Christ: with a  
cleering him from the same.

**H**ere foloweth howe the Iewes inspired of the diuel, the father of all vntueth, doe most impudentlie and cursedlie blame our most holie and innocent Christ; that which they laie against him is this.

First,



First, as theie saie, because he made him-  
*John. 10, 30* selfe the sonne of God equal to the Father.

Secondlie, for that he adhorted men to the  
 worshipping of another God.

Thirdlie, for abrogating the law of Moses.

Fourthlie, because he spake against the tra-  
 ditions of the fathers.

*Luke. 6, 1.* Fiftlie, for violating the Sabbaoth.

*2. & Matt. 26, 61* Sixtlic, for saieng he could destroie the  
 Temple of God, and builde it in threc daies.

*Luke. 11, 14.* Laste of all, because he cast-out diuels tho-  
 15. rough Beelzebub the cheefe of the diuels.

See what enuie, loe what a minde peruer-  
 ted can doe, when men are drowned in the  
 gulse of malice! Who seeth not that these  
 miserable wretches, which dread not to con-  
 tende against God himselfe, are to be pitied  
 rather than confuted? yet briefelie let vs an-  
 swere to euerie particular crime.

*Answer* Touching the first, we maie confesse that  
*unto the* he acknowledged himselfe to be the sonne of  
*first crime.* God equal to the Father. But what wise men  
 will saie it is à lie to confesse the truth? For if  
 this be à fault, then shal à lie be à commenda-  
 ble thing: which no man will grant that ma-  
 keth account of the lawe of nature. Doe not  
 the Prophets in manie places of the scripture  
 ascribe the name Ichouah to the Messiah? saith  
*Isa. 60, 2.* not Isaiah in his sixtie chapter, *The Lord shal*  
*arise vpon thee, and his glorie shal be seene vpon*  
*thee?*

thee? Hether  
 prophet Iere  
 our righteous  
 of the no. Pla  
 should be not  
 when he saide  
 thou at my rig  
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 that is à liar.  
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## CHAP. 6. of the 84. Psalme. VER. I.

thee? Hetherto belongeth the saieng of the prophet Ieremiah, wherein he is called *the Lord* *Ier. 33, 16.* *our righteousness.* And the Lord him-selfe out of the 110. Psalme declareth howe the Messiah should be not onelie à man, but also à God, when he saide, *The Lord saide vnto my Lord, sit thou at my right hand.* *Psal. 110, 1.* But the errour of the Iewes doth here-of arise, because theie marked not howe the office of the Messiah was to pacifie the wrath of God, to beare the punishment of the sinnes of all mankinde, to be present in al places, to beholde the heart, to heare the groanes of such as cal-vpon him: which thinges doubtlesse are not the workes of anie pure creature, or finite nature. But of this matter we haue spoken more at large in another place. *Office of the Messiah.*

The second, concerning the worshipping of another God, as it is à newe inuention of the Iewes: so it is moste false. For both by word and example he inuited to the praieng-vnto, and worshipping of that God alone, euen the onelie and true God, which had both giuen à lawe and ceremonies to the people, & also brought the Iewes out of the land of Egypt. But this was it which troubled y Iewes for that he caled God his Father, whom had he denied, hee should haue bin like to them, that is à liar. *Answer 18 to the second crime.* *Iohn. 5, 17. 18. &c.*

The third thing which theie object, is the *Answer to the third crime.* *abro-*



abrogation of the lawe, wherein they make  
à loude lie. For he alone both fulfilled the  
*Mat. 5, 17.* lawe himselfe, and corrected the abuses of the  
*18. &c.* Pharisees, yea and alwayes euen to the death  
of the crosse was subiecte to the lawe.

*Answer to* The fourth whereby they saie how he  
*the 4. crime.* spake against y traditions of y fathers, is most  
vntrue. But what fault is it, I pray you, to re-  
prehend impietie? to condemne superstition?  
and to speake against such thinges as are ma-  
nifestlie against the worde of God? Is it such  
à crime to blame the peruerse opinion of  
the Pharisees whereby they place the tradi-  
tions of men before the commaundementes  
of G O D? especialie when the Lorde  
himselfe doth saie, *Walke ye not in the ordinan-*  
*ces of your fathers, walke in my statutes?* Saith  
*ser. 20, 18.* not the Lorde by the Apostle, *They worshippe*  
*Mark. 7, 7.* *me in vaine teaching for doctrines the comman-*  
*dements of men?* But this was one, and à prin-  
cipal cause of crucifieng Iesus the Messiah,  
fearing, traditions being abolished, least they  
themselues shoulde come into contempt a-  
mong the people, & leese not à little of their  
auctoritie, and so by little and little come in-  
to decaie.

*Answer to* The fifth crime is, that our Lorde shoulde  
*the 5. crime* violate the Sabbaoth, the which also is most  
vntrue. For as the true rest of the Sabbaoth  
*What is it* is to cease from sinne, and to rest in God:  
*to keepe the* so

so the true w  
to the abolit  
Gods glorie:  
which he wr  
in vaine deed  
lent à worke  
treme necessi  
the Sabbaoth  
lawfull to kil  
out an Asse  
be lawfull on  
power of Go  
ple haue neit  
dering.

The sixt  
charge is, tha  
this Temple,  
The occasion  
The Iewes ha  
his zeale, and  
to the mann  
owne too, sh  
porarie, or b  
great, à won  
of the resur  
shoulde be th  
which bodi  
aplie the T  
stonie one



## CHAP. 6. of the 84. Psalme. VER. I.

so the true workes are they which make vn-<sup>Sabbath</sup> to the abolishing of sinne, and promoting of <sup>aright</sup> Gods glorie: as were the deedes of healing which he wrought vpon the Sabbath. And in verie deede there can be no more excellent a worke than to helpe man at his extreme necessitie. If it be not lawful vpon the Sabbath to heale, shal it therefore be lawfull to kil a man? Is it lawful to drawe out an Asse fallen into a pitte, and shal it not be lawful on the Sabbath by the worde and power of God to heale a man? But this people haue neither ende, nor measure in flaundering.

The sixt crime which they laie to his charge is, that he shoulde saie, *I can destroye* <sup>Answer to the 6. crime.</sup> *this Temple, and builde it againe in three daies.* <sup>Iohn. 2. 8.</sup>

The occasion of which his wordes was this. The Iewes had required a signe of Christ of his zeale, and power, he therefore according to the manner of the Apostles, and of his owne too, sheweth them no friuolous, temporarie, or base signe, as they required, but a great, a wonderful, and an euerlasting signe of the resurrection of his bodie, which should be the third daie after his death: which bodie of his was more truelie and aptlie the Temple of GOD, than that stonie one of Ierusalem. For therein

dwelleth



dwelleth a more proper, and present God.

*Against the  
7. crime.*

The seventh crime which theie object to our Lorde is, that he cast-out diuels in the name of Beelzebub the chiefe of the diuels. Which fault by strong argumentes he remo- ueth from himselfe, Matth. 12, and Luke 11.

*Of miracles  
in general.*

But afore I shew how the faithlesse Iewes do blemish the miracles of Christ, I will in fewe wordes declare what is meant by diuine miracles. Next I wil briefelie shewe y<sup>e</sup> markes, wherebie the diuine miracles of Christ, and of the saintes are distinguished from fained mi- racles of magicians, and diuels. For the diuel as one that hateth God, and would gladlie turn vs from God by al possible meanes, both by him-selfe, and his ministers the magicians, doth emulate the workes of God, and especi- alie miracles, because he seeth howe that thing commeth neereft vnto the diuine power which is aboue nature. And therefore as by his owne natural force he is mightier, so in the knowledge of the virtues and operation of thinges more skilfull than man, he easelie be- guileth our senses to deceaue, and bring vs from the truth.

*The Diuel  
an imitator  
of God, and  
his workes.*

*Diuine mi-  
racles what;*

I.

*Effectes of  
diuine mi-  
racles.*

Diuine miracles are such as God wor- keth: which are therefore called miracles, be- cause theie bring men into admiration. For first theie bring men into the admiration of Gods power wherebie miracles are wrought.

Second-

Secondly  
gather that  
both is sent  
Gods worde  
acles are the  
strations.  
ration faith is  
doctrine; albe  
doth exceede  
of credit to th  
a confidence c  
which are bro  
who so beleeu  
promise, they  
by miracles, a  
led vnto the fa  
is to haue felov  
obtaine an eue  
more. Sixtly, b  
something signe  
comparison be  
ned, and so by  
earthlie gather  
of visible. Fo  
aboue al haue s  
y apelic they m  
more more eue  
notable exam  
tation may be  
with d



65

CHAP. 6.      of the 84. Psalme.      VER. 1.

Secondly through the power of God men gather that the person which doth miracles, both is sent of GOD, and also bringeth Gods worde, for confirmation whereof miracles are shewed, as moſte euident demonstrations. Thirdly through this consideration faith is conceaued in the minde, of the doctrine; albeit the maiestie of the doctrine doth exceede the reach of reason. Fourthlie of credit to the doctrine springeth in the hart à confidence of the promise of y good things which are brought by the doctrine. Fiftlie who so belecue the doctrine, and hope for the promise, they do loue, and praise God. And by miracles, as it were by the hand they are led vnto the faith of their condition, which is to haue fellowship with God, and in him to obtaine an euerlasting blessednesse for euermore. Sixtlie, because euerie signe is à signe of somthing signed, faith seeketh the analogie & comparison betwene the signe and that is signed, and so by comparing them together of earthlie gathereth heauēlie, & spiritual things of visible. For the diuine miracles of Christ aboue al haue spiritual significatiōs: the which, y aptlie they may be applied, shold be reduced vnto more euident sentences of scripture, and notable examples, that the spiritual interpretation may be agreeable to faith, and consent with the principle roundes of our religion,

yea



yea and also haue euident examples wherebie the matter is painted out as it were.

*The reason  
whie mi-  
racles were  
wrought.*

The reason whie Christe and good men would confirme their doctrine to men by miracles, is this. It was verie meete that faith, which is of matters that exceede mans vnderstanding, should be confirmed by such things as are aboue nature, and contrarie vnto the v-sual course of the same, that men with their outwarde eies beholding such thinges to be brought to passe as exceeded the power of nature, might be stirred-vp to the beholding with the internal eies of the minde, that is, to the belecuing of those thinges which are beyonde reason. As therefore the thinges which are subiect to reason neede no demonstration, that an vndoubted faith may be giuen to them: so diuine and celestial, by miracles, as by certaine heauenlie preofes, do deserue credite.

*Whie mi-  
racles are not  
wrought.*

Nowe the cause why at this daie miracles are not wrought in y eies of men, as they haue bin, Augustine sheweth when he saith: *Neither be these miracles permitted to indure vnto our daies, that the minde maie not alwaies seeke after visible thinges, and so by the longe vse of them mankinde would waxe colde, which through their noueltie was inflamed. Neither ought we in these daies to doubt that there are those credited, who,*  
*when*



*when theie preached those things, which fewe attaine-vnto, could for all that persuaide the people howe theie were to be folowed.*

Hitherto generalie haue we spoken of heauenlie miracles, now come we vnto y<sup>e</sup> markes, wherebie diuine are distinguished from diuillish, and true from fained miracles. The notes are fixe, namelie the truth of the nature, the power, the manner of doing, the efficient cause, the cause mouing before it be wrought, and the ende. By these notes as it were by a touch-stone miracles aswell of Christ and of the Saintes, namelie diuine, as fained and diabolical as of Magicians, and inchanters, are to be examined.

For the first therefore. The truth of the essence is to be considered. All the miracles of Christ haue the trueth of the essence, that is, are such in deede as theie seeme to be. Lazarus had lien foure daies in the graue, & stoonk againe, therefore without doubt he was dead. Therefore Christ raising him from the dead, wrought a true miracle in deede. For beeing raised he liued truelie, he eate and dranke, wherebie manie Iewes, that knew him marvelled much at the miracle. Neither was there wanting which sought to kil Lazarus, that so theie might either blemishe, or denie the dead.

*Howe to knowe the true from false miracles.*

*The I. note.*

*Lazarus.  
Iohn IX, 17.*

B 2

And



*Miracles of  
the diuel  
how wrought*

And therefore it was a true miracle. But the miracles of the diuel, and of magicians are done by iuggling and deluding the eyes, as those were in times passed that happened in Epidaurus and els where, or by secret, and natural philosophie. For the diuel who exaslie & perfectlie knoweth both the nature & power of things, can secretlie applie either herbes or stones, the effect whereof is counted of ignorant men for a miracle, albeit it be the worke of nature.

*The second  
marke.*

The second note, whereby true miracles are knowne from false, is the power whereby theie are wrought, the which if it exceede the power of nature, is doubtles diuine, and the miracles so done haue God for the author of them. This diuine power may diuerslie be scene in the miracles both of the Saintes, and of Christ himself. First in y<sup>e</sup> verie action, as for y<sup>e</sup> sūne to staie his course, or to returne frō the west vnto the East; for a man to walke vpon  
13. the waters, as vppon drie land, which thing  
Mat. 14. 25 we reade our Sauour to haue done. Second-  
Mat. 9. 27. lie in the subiect vppon whom the deede is  
28. done, as to giue to the blinde sight, and life  
29. to the dead. For nature may giue both light,  
Iohn. 9. 1. and life too, but not either to the blinde or to  
2. the dead, as our Sauour did. Thirdlie by the  
32. order also and manner whereby they are done,  
34. Mat. 8. 26. as suddenlie to cease a tempest, and the trou-  
Mat. 14. 32. bled

*How to  
knowe by  
what power  
a miracle is  
wrought.*

Ios. 10, 12.

Mat. 14. 25

Mat. 9. 27.

28.

29.

Iohn. 9. 1.

2. &

32.

34. &

Mat. 8. 26.

Mat. 14. 32.



## CHAP. 6. of the 84. Psalme. VER. I.

bled sea, suddenlie to heale the sicke. So do we reade our Sauour Christe to haue commaunded the windes and the sea, and the tempests which forth-with obeyed him, & manietymes euen with à becke, and suddenlie to haue healed leapers and others. Fourthlie by the worker, as to behold the heartes of men, which thing belongeth onlie vnto God. How often I pray you do we reade that Christ sawe the verie cogitations, sometime of his owne disciples, somtyme of his aduersaries? Fiftlie by the instrument wherewithal the miracle is done, as with claie to restore sight to y<sup>e</sup> blind, wheras claie naturalie wil make blinde rather, but the Lord vsed claie in healing the blind, that the curing might seeme to proceede not from nature, but from the God of nature. And so Christ did worke al sortes of miracles, that if anie man, as the mindes of men are very diuers, should suspect or not be throughlie perswaded in some one, so manie and so diuers were added, that now al matter and occasion of doubting is quite remoued: so y<sup>e</sup> none may dout whether y<sup>e</sup> miracles of Christ were done by the power of God. But neither the diuel, nor anie other power that is finite can worke such miracles. And although manie thinges do seeme to be miracles: yet in truth theie are not, be the wrought by the power of nature, as by herbes, or the other thing, which

Luke. 5.

Mat.

Luke

Iohn. 9.

II.

Diu.

wo.

mir.



the diuol secretlie can applie. And therefore manie thinges are done which are knowne to the skilful in the nature of thinges, that y rude people accounte for miracles: as are those thinges which are done by Art magike, as aboue also we haue noted.

*.note.* The thirde note followeth, to wit the manner of working miracles. Sometime Christ by

*s. 8, 26,*

*27*

*II, 41.*

onely commanding, shewed miracles, to declare how he was the Lorde of nature; sometime he did so by inuocation, to giue men to vnderstand from whome he had all thinges, and also to meete with their slander who said that in the name of Beelzebub, the chiefe of the diuels, he cast-out diuels; somtime by y vse of one thing or another, as by clay or spittle, to shew that God worketh sometime by meanes, & sometime with-out means, sometime contrarie to the nature of the meanes, sometime thorough the touching of his garment, sometime by his onelic pleasure being absent. But the illusions of diuels which haue likenes of miracles, are done after foolish and verie ridicu-

*John 9, 6.*

*Matt. 9, 20.*

*Mat 14, 35.*

*36.*

*Mark 7, 29*

*30*

*.7, 6,*

*7, 6,*

*10*

lous meanes, whereby it maie easelie be perceaued who is the author of them. For y diuel, that no man maie suspect them to be done by the power of nature, commandeth wordes to be vsed that agree nothing at al to the matter, as if an horse be to be healed, these wordes are to be said, *The sea is salt, and frosen in the Winter,* and some such thing more absurd. Sometime y

woulfe

woulfe putter  
the wordes of  
as some verse  
a sentence out  
y necke; or a  
time he wil ha  
put vnder an  
can bring al h  
which are bet  
of Saran, than  
The 4. note i  
time sought o  
waies vsed y c  
time nor plac  
denlie alwaies  
nistred. But y  
leeke both tir  
juggling, and  
Againe Christ  
wrought mira  
good and goo  
fained miracle  
witches, vncl  
by the reprob  
worke by gui  
The fiste r  
the thing be  
good men at  
moditie. but  
appeare now  
their down g



## CHAP. 6. of the 84. Psalme. VER. I.

woulfe putteth on à lambes skin, and wil haue the wordes of the holie Scripture to be vsed, as some verse of the Psalter to be recited; or à sentence out of the Gospel to be hung about y<sup>e</sup> necke; or à Masse or moe to be said, & sometime he wil haue beanes or other things to be put vnder an holie clout of linnen. But who can bring al his toies into remembrance, the which are better knowne to the bond-slaues of Satan, than to the godlie.

The 4. note is the efficient cause. Christ at no time sought occasion to work miracles, but alwaies vsed y<sup>e</sup> occasiō offered. He tooke neither time nor place to shewe his cunning: but suddenly alwaies, & according to the matter ministered. But y<sup>e</sup> diuel, & deluders of the simple seeke both time & place conuenient for their iuggling, and haue their certain preparations. Againe Christ who excelled in true holines wrought miracles both by him selfe, & by his good and godlie disciples: but Satan doth his fained miracles by wicked, by naughtie persōs, witches, vncleane men, by wisemen, by fairies, by the reprobate, who no man can doubt, doe worke by guile, and fradulentlie. *The 4. note.*

The fiftie note, is the cause mouing before the thing be don. The Sonne of God, & other good men at no time respected their own commodity, but the profite of others; y<sup>e</sup> it might appeare how in their miracles they sought not their own glorie, but were brought ther-vnto *The 5. note.*



through the approbation of their faith, who required them, that men might vse to beleeue God, and them: but wise-men, the ministers of Sathan, either seeke profite, or vaine pleasure, or either to moue foolish men to laughter, delectation, and admiration; or to terrifie them.

*The 6. note*

The sixth note is, the ende. Christ at no time wrought any corporal miracle, but it had manie spiritual significations, whereof the bookes of diuines intreate at large: but the illusions of the diuel are comprised within the bounds of vaine ostentation.

These things I thought good briefelie to touch concerning the markes of true and false miracles, that al the worlde might see howe greate the vanitie of the Iewes is, that blush not by il wordes, against their owne conscience, to impaire the credite of Christe his miracles.

## CHAP. 7.

*Howe it was fore-tolde by the Prophetes,  
that the Iewes should set them-  
selues against the Messiah.*

AND that the Iewes, of olde looking-for the Messiah, shoulde take his person, and so stumble at his feet, that they shoulde



CHAP. 7. *of the 84. Psalm.* VER. 1.

shoulde not acknowledge him, no not when he was present before their eies, it was long afore also fore-tolde by the Prophetes, that, when we see the euent to answeere to the prophecies, we might fence our mindes against y<sup>e</sup> flanders of the cursed Iewes, and vtterlie abhorre their detestable contumacie.

When Isaiah saide, *Though the number of the children of Israel were as the sande of the sea, yet shal but a remnant be saved*, shewed *Isai. 10, 21.*  
*he not in plaine words, that the Iewes should reuolt from the Messiah, or more trulie should not acknowledge him, in whome alone saluation doth consist?* *Rom. 9, 27.*

When the same Prophet in his 5. Chapter *Isai. 5, 1.* doeth saie, *My beloued had a vine-yarde in a verie fruiteful hil, and he hedged it, and gathered out the stones of it, and he planted it with the best plantes, and he built a tower in the midst thereof, and made a wine presse therein.* *2.*  
*Nowe thei, o inhabitantes of Ierusalem and men of Iudah, iudge, I pray you, betweene me and my vine-yarde:* *3.* doe not these wordes of the Prophet manifestlie set-foorth both the goodnes of God towarde the Iewes, and also the contumacie of the Iewes towards God? By both which places it maie be gathered howe their election and state was conditionarie, as that which depende vpon the prerogative of the flesh, *the condition of faith.*

E 5

Againe



- Isa. 8.* 13. Again when the same Prophet in his 8. chapter doeth saie: *Sanctifie the Lord of hostes, and let him be your feare, and let him be your*
14. *dread, and he shalbe as à sanctuarie: but as à stumbling stone and as à rocke to fal vppon, to both the howses of Israël, and as à snare, and as à net to*
15. *the inhabitants of Ierusalem. And manie among them shal stumble, and shal fal, and shalbe broken, & shalbe snared, and shalbe taken; doth not the euent answere also to this foresaying? And*
16. *when he addeth, Binde vp the testimonie: seale vp the lawe among my disciples; doth he not expresse speake of the disciples of the Lorde, whome afterward he saith should be as signes*
18. *and wonders in Israël? And again when he saith,*
20. *To the law and to the testimonie if they spake not according to this worde, it is because there is no light in them, doth not the Prophet here propose the condition of getting saluation, the which al the Prophets do testifie most of the Iewes should neglect?*

But wherefore comes this about? Surelie

*The cause  
of the repro-  
bation of  
the Iewes.*

*What the  
Iewes mis-  
liked in  
Christ.*

not of the counsel of God sending the Messia-  
h, and by him inuiting al men vnto saluati-  
on; but through the malice of them, who, of-  
fended at the person of the Messiah, haue re-  
fused to accept him, because he was not such  
à one as theie are, to wit couetous, ambitions  
giuen vnto voluptuousnes (f more vi-  
ces are enemies to veritie, and the best men  
are



## CHAP. 7. of the 84. Psalm. VER. 1.

are enuied of the wicked) that he glittered not in his filkes, veluet, gold, siluer, & iewels; y<sup>e</sup> he had not his garde and gentlemen attending vpon him; that he promised not pleasure and bodilie delightes; that by force of armes he vanquished not their neighbors about them; that he made none of them Dukes, and presidents of the nations of the worlde; finalie because they acknowledged not the spiritual glorie of his spiritual kingdome.

Thus hitherto we haue sufficientlie proved the vanitie of the Iewes, who giuen to worldlie pleasure, acknowledge not the true

*The conclusion of this treatise against the Iewes.*

Messiah, enen Iesus Christ the sonne of Marie the virgin, & therefore falsely name themselues the people of G O D, and challenge the title of the Church. *Wherefore let vs, seeing that we are compassed about with so greate a cloude of witnesses, cast awaie euerie thing that presseth downe, and the sinne that hangeth so fast on: let vs runne with patience, the race that is set before vs, loking vnto Iesus the auctor and finisher of our faith. From heauen let vs looke for him who wil iudge the quick and the dead, and change our vile bodie, that it maie be fashioned like vnto his glorious bodie, according to the working, whereby he is able enen to subdue al thinges vnto himselfe.*

Heb. 12, 1.

2.

2 Tim. 4, 1.

Phil. 3, 20.

21.

To this onely Messiah y<sup>e</sup> sonne of God, together



ther with the father and the holie spirite, be  
honor, might, and glorie worlds without end,  
and for euer more amen.

## CHAP. 8.

*Against Mahomet, or the Turkes, who take  
upon them to be the true Church,  
and yet are not.*

**A**Lthough the madnes of the Turkes doth  
sufficientlie proue the auctor of their sect  
to be the diuel: yet both because more and  
more daylie their sect doeth increase, and  
godlinesse decrease in manie, who had rather  
be counted than be godlie indeed; and also be-  
cause Epicures fondlie doe reason of religion,  
I thinke it good to admonish the yonger sort  
concerning the Turkish sect, y<sup>e</sup> vnderstanding  
what it is, they maie abhorre it the more, and  
shun the same euen as they would the diuel  
himselſe.

And that the more distinctlie we maie en-  
trete hereof, I thinke it not amisse to examine  
these pointes; 1. What prophecies haue gone  
before of this sect; 2, What was the occasion  
thereof; 3, Who was the auctor; 4, What  
companions he had; 5, Howe it increased &  
was confirmed; 6, What lawes it hath: 7, what  
fables are mixed to their guile; 8, What maner of Par-  
promiseth to y<sup>e</sup>  
fauo-



fauorers; 9, By what arguments the impietie of Mahomet may be refuted; 10, And finalie, how the mindes of men may be comforted against the rage of satan ranging so in y world. 1. Prophe-

And although diuers Prophets haue fore-  
told of the wickednes & tyrannie of y Turks: *cies of the  
Turkes.*

yet in this place we wil onelie recite the prophecie of Daniel which he hath in his 7. chapter, the which is verie notable, and agreeth especialie vnto the tyme when this impietie & tyrannie did begin. *Dan. 7.7.* After this, saith Daniel, I

*saw in the visions by night, and beholde, the fourth beaste, was fearful, and terrible, and verie strong:*

*It had great iron teeth; it deuoured and brake in peeces and stamped the residue vnder his feete:*

*and it was unlike to the beastes that were before it: for it had tenne hornes.* Hetherto spake Da-

niel of the fourth, that is the Romaine Empire, and of the crueltie of the same, and of the tenne kinges in subiection therunto: Now fol-

loweth the prophecie of y Turkish kingdom in these wordes: *As I considered the hornes,*

*beholde, there came vp among them another litle horne, before whom there were three of the first*

*hornes pluckt-awaie, and behold, in this horne were eies like the eies of man, and a mouth speak-*

*ing presumptuous thinges. And afterwarde,*

*The fourth beast shalbe the fourth kingdome in the earth, which shalbe unlike to al the kingdomes, and*

*shal deuoure the whole earth, and shal treade it downe*



24. downe and break it in peeces. And the ten hornes:  
out of this kingdom are ten kings that shal rise: &  
another shal rise after the, & he shalbe unlik to the  
25. first, & he shal subdue three kings. And shal speak  
words against the most high, and shal consume the  
saints of the most high, & think that he may chang  
times and lawes. Hitherto Daniel, whose pro-  
phecie the euent hath proued to be true. For  
in the yeare of Christ 623. Heraclius being  
Emperour, Mahomet moued sedition, and  
foorth-with the Saracens or Arabians ioined  
together these three dominions Egypt, Syria,  
and Africa, which are the three hornes pluc-  
ked from those tenne hornes of the fourth  
beast. And Daniel ascribeth to this litle horne,  
that is to the Turkish Empire, three notes,  
whereby it may be knowne. The first where-  
of is a newe lawe contrarie to the law of God.  
For the eies doe signifie a law subtillic inuen-  
ted. The seconde marke is, Blasphemie a-  
gainst the most high, which is Christ. For the  
mouth speaking words against the true God,  
signifieth blasphemies against the sonne of  
God. The thirde note is, crueltie towards the  
Church: *And he shal consume, saith he, the  
sanctes of the most high.* The fourth is, an en-  
deuor to abolish y<sup>e</sup> Gospel, & the Church. *He  
shal think saith he, that he may change times and  
lawes.* God would haue this prophecie to be  
extant for a strengthening of y<sup>e</sup> good against  
the

*Markes of  
the Turkish  
Empire.*



CHAP. 8. *of the 84. Psalme.* VER. I.

the crueltie of the Turks: y when they should see the euent to answere to y prophecie, they might not offend at the stumbling-blocke of so great persecution, and of such reuolting frō the true Church. And therefore being thus fore-warned by the Prophet, let vs take heart to our selues against this Turkish tyrannie, & wickednes, especiallie seeing howe the euent hath answered to the prophecie. For there haue foure Monarchies bin one after another. Now raigneth à people which are enemies to God, that openlie doeth abolish the Prophecetical, and Apostolical scriptures.

But how sprang-vp this newe kingdome? *2. Howe the*  
 who was the autor? who toke his part? Mahomet *Turkes be-*  
 met in his youth by reason of his pouertie li- *gan. &c.*  
 ued by theft and robberie, afterward hauing  
 heaped much riches together, he was à souldi-  
 er among his contrie-men the Arabians vnder  
 Heraclius. In y war he found occasion of prin-  
 cipalitie, and power. For when the Arabians,  
 being offēded with Heraclius for denieng thē  
 their paie, & for his religion, had seuered thē-  
 selues frō him, Mahomet ioined himself to the  
 angred soldiers, & stirred-vp their mindes a-  
 gainst y Emperor, & encouraged thē in their  
 defection, wher-vpon by à certain companie  
 of soldiers he was chosen to be their captaine  
 (as they cōmonlie are extoled in euerie com-  
 monwealth which fauour the wicked enterprise  
 of



of the rebellious people, and set vppon the mightie & gouernours.) In this new capitane manie could not abide y basenes of his birth, nor the odiousnes of his former life, especialie they loathed him for a diseasē he had, which was the falling sicknes. He therfore to redeeme himselfe from this contempt, which is an easie matter amonge the foolish common people, pretended a diuinitie in his doinges, faining himselfe to enter communication with God, and so when he talked, to be rauished out of himselfe, and seemed like vnto one afflicted with the falling sicknes. And therfore he said plainlie, but vnturlic, howe he was no more a capitane, and prince elected through the fauor of souldiors, but a prophet, and a messenger of the almightie God, that vnder the shew of diuinitie he might haue al men the more obedient to his wordes. But forsomuch as he was rude altogether and vnlearned, he adioyned to him selfe two masters and counselors that were Christians, the one wherof was

*Sergius the*  
*Arrians.*  
*Nestorians.* Sergius an Arian, and y other Iohn Nestorius, to whom there came a third, who was a Iewe, a Thalmudiste. Euerie of which defended his feueral sect. Whervppon Mahomet supposing that he should not onelie gratifie his companions, but also the more easilie allure al nations vnto himselfe, receiued that is, the pertinacie of Arius the Nestorius, and



CHAP. 8. *of the 84. Psalme.* VER. 4.

and the vaine inuentions of the Thalmudiste. And therefore he receaued from the Iewe circumcision; from the Christians sundrie washings as it were Baptismes; and with Sergius he denied the diuinitie of Christ. Nowe some worshipped idols; others were baptized, and some-what instructed in Christianitie, who, as soone as theie had left the Romane Emperour for the hatred they bare against him, renounced foorth-with the religion which he defended. Euen after the example of those tenne tribes of Israel, which reuolting from the house of Dauid vnto Roboam, despised the lawes of their fathers, and went from the seruice of the onelie true God vnto the inuocation of Diuels.

Mahomets manner to enlarge and establish his kingdome was this, which also his maisters taught him: He saide howe God at the first to mankinde sent Moses; after him Iesus Christ, who were indued with the power to worke miracles. But men gaue smal heede to them. Therefore he determined to send Mahomet a warriour with-out miracles, that whome miracles had not moued, weapons might compel. He saide howe he was the last messenger, and that after him none should come; howe Christe in the Gospel had prophesied of him, and howe tidings was of him through a wonderful light which passed

3. *Howe the  
Turks multiplied, and  
encreased.*



passed from Eua by succession of kinde thorough al women euen to his verie mother. See the subtiltie of this knaue Mahomet, who knowing that he was destitute altogether of the heauenlie gift to worke miracles, which thing was at hand, he fained he was sent with the sword. But this armed man at the length was vanquished, and receaued à fore wounde in his mouth, wherebie he lost some of his cheeke teeth, and was throwen into à ditch, and put to à shameful foile, and that the verie daie before, he had from the oracle of GOD promised victorie to him and his. Yea and while he was yet à common theefe he was oftentimes beaten sore of the Drianites whose camels he set-vpon returning from Mecha.

And that citie which hath him nowe in honour, sometime adiudged him vnto death, as à verie hurtful theefe, and appointed à reward, if anie coulde bring him vnto them eithe quicke or deade. This champion of the Lord (for sooth) first à theefe, afterward à seditious souldier; then a runne-agate, after that à capitane of à rebellious hoste, perswadeth light heads, enemies to the true religion, howe he is the messenger of God; wherebie we maie gather howe greate the power of Satan is in them, whiche imbrace not the trueth.

Whercof it is that this daie that aduer-  
sarie



CHAP. 8. *of the 84. Psalme.* VER. I.

farie of God defendeth his blasphemies against God by Turkishe and Mahometical force, according to the prophecie of Daniel.

It foloweth that we speake of the lawes of <sup>4. The lawes</sup> Mahomet, which are partlie political, & part- <sup>of Mahomet</sup> lie ceremonial or of seruice: but of these I wil touche verie fewe, wherebie it wil be easie to iudge of the rest. First of al, to his Arabians, that is, to poore men, accustomed to liue vpon the spoile, he aloweth theft, and setteth a lawe of reuengement. *Hurt him, saith he, which hurt you.* He saith also, *He that either killeth his enemy, or is killed by his enemy entreth into Paradise.* He permitteth men to haue manie wiues. He aloweth diuorcement for a trifeling cause, and receauing againe vpon smal occasion. Nowe, I praie you, what is more against nature than such lawes, if theie maie be caled lawes which peruert the lawe of nature, that is common to all men? On the other side he hath giuen some lawes which make to the increase of loue and goodwill among men. He commandeth almes to be giuen, and promisseth paradise to such as giue liberalie, if so be theie haue couragiously foughten against the enemies. He willett punishment to be giuen to the poore for their offences: But to the good law he annexeth impietie, namelie how therebie merite remission of sinnes. He hath ceremonies, washings, & circumcisiō;

F 2

fiue



five times in a daie he compelleth his to praie in the temple. But that hypocrisie helpeth no whit, seeing theie are voide of the propiciatorie, without which there is none accesse vnto GOD. He willeth to abstaine from swines fleshe. Hetherto of the lawes.

5. *Mahomet's fables.*

The fables which he intermixeth, as diuine mysteries, be verie ridiculous and foolish, of which I wil recite foure, y by them the rest, as the Lion by his talantes, maie be iudged. This stout fouldior of the Lord, Mahomet by name, telleth how by the conduction of Gabriel the Angel he ascended into heauen to talke with God. Where first of al meeteth with him an Angel ten thousand times huger than the whole worlde: for whome he got a pardon of God, whom he had offended, being requested to make intercession vnto God for him. Which done, God put his hand vpon Mahomet, whereby he was stroken with so extreme a colde, that it pearced vnto the verie marrowe of his backe. He saide that God was carried in a chaire by eight Angels, whose head he vaine lie reporteth is of such a bignes, that the swiftest birde that is, in a thousand yeeres can not flie from one part thereof vnto an other.

*A fable touching the abstaining from wine.*

The second fable like the same, where vpon the prohibition of wine, is this: There was saith he . . . Angels of God, namely,

Hor-



## CHAP. 8. of the 84. Psalme. VER. 1.

Horroth and Marroth, sent from God on a time from heauen into the world, appointed to gouerne and to instruct mankind, with these commandementes, that they should neither kil, nor iudge vniustlie, nor drinke wine. So a long time they were so taken, and known to be iudges ouer the whole worlde. Upon a certaine daie a woman of al other the fairest came vnto them hauing a matter against her husband; who to make the iudges like her cause, inuited them vpon a certaine daie vnto dinner. And beeing at their good cheere, she herselfe bringeth fine meates & furnisheth the table with boules of wine, yea she serueth, and seeth that they lack nothing, & biddeth them to eate, to drinke & spare naught. What needs many words? her faire words ouercame them, and drunke with wine they burned after their faire hostesse (see the chastitie of Mahomets Angels!) being ouercome they desired her companie. She promiseth vpon a condition, if one of them would tel her howe they vse to ascend into heauen, and the other howe she might descend. The condition they like. When she had learned the same suddenlie she was lifted aloft and ascended into heauen. Which when GOD sawe, and had sifted the cause, he made her the diue star, as beautiful among the Starres as euer she was among women. To the Angels, called before his iudgement seate, he appointed that they should choose either the paines of this life, or of the world to come; where whole the paines of this life.

F

Where-



Wherefore theie are hanged vpon iron chaines with their heades downewarde in the pit Behil vntil the daie of iudgement. For which cause the vse of wine is forbidden to the folowers of Mahomet, least theie fal into the like peril.

*A fable of  
Mahomet  
touching  
the forbid-  
ding of  
swines flesh.*

Such like stufte is the fable touching the prohibition of swines fleshe. When al lining creatures, saith he, were in the Arch of Noah, the Elephant caste-backewarde, whereof sprang an hogge, who with his snoute turned vp dongue, whereof sprang à mouse, the which gnawed the hempe wherewithal the boordes of the ship were ioined. Hence Noah was stroken with à marvellous terror, and constrained to aske counsel of the Lorde, who for remedie at that pinch willed Noah to strike à lion vpon the fore-head, from the nostrils of which Lion being moued, lepped out à cat, which hunted the mouse, and deliuered mankind from so greate daunger. This was the greeuous cause, forsooth, whie the fleshe of swine is forbidden to bee eaten of the Saracens.

*A fable of  
the laste  
iudgement.*

Here-vnto let vs adde the fable concerning y<sup>e</sup> last iudgement. Of this he saith, God shal giue the Angel of death in charge, that he kil euerie creature which doth breath, aswel at the Angels, as at the diuels, and all men, sheepe, fishes, beastes,

beastes, and eu-  
er God himselfe.  
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remaining of al  
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## CHAP. 8. of the 84. Psalm. VER. 1.

beastes, and cattel, that al maie be dead except God himselfe. This done he wil cal the Angel of death, saie, O Adriel, is anie thing yet remaining of al my creatures? And he shal answer, Nothing Lorde, but I thie weake and feeble seruant. Then shal the Lorde saie vnto him, seeing thou hast killed al my creatures, goe thou thie waies betweene Paradise, and hel, and afterwarde kil thie selfe, and die. So the unhappie wretch departed, and in that prescribed middle-place, lieng on the ground wrapped in his winges, he choaked him-selfe with such an horrible roaring, as had the celestial spirites, and earthlie creatures bin aline, theie could not choose but haue died thereat. After which time the world shal stande voide 40. yeeres together. Which expired, the Lorde holding heauen and earth in his fist, shal saie as foloweth, Where be nowe the Kinges, Princes, & Potentates of this worlde? Whose is the Kingdome, the Dominion, and the power? Speake if ye haue anie truth in your words? And these wordes thrice repeated, he wil raise-up Seraphuel, and saie to him, Take this trumpet, and descend into Ierusalem, and sounde there. Then Seraphuel, hauing receaued the trumpet, which is as long as a iourneie of fiftie yeeres, standing in Ierusalem shal blowe the trumpet, and out of the same shal blowe al the righteous soules, which flieng al the

F 4

worlde



worlde ouer shal be dispersed vnto their bodies  
 wherefoener theie be, and at this first sound al the  
 bones shal be gathered together. Then after fourtie  
 yeeres he shal blowe againe, at which sounde the  
 bones shal take flesh. And fourtie yeeres after  
 that againe, when he shal blowe the thirde time,  
 al soules shal come into their bodies. This done  
 a fire flaming from the West shal drine al crea-  
 tures vnto Ierusalem, whither when theie are  
 come it shal cease. Then whē for the space of four-  
 tie yeeres theie haue swimmcd in their owne  
 sweate, looking stil for the iudgement, theie shal cal  
 Adam saying, Father why hast thou begotten vs  
 for such miseries and tormentes? Can you so suf-  
 fer vs, Father, to be tossed uncertainenlie betweene  
 hope and seare? O Father cal-vpon God that he  
 would altogether bring to an end whatsoener he  
 wil do with vs betweene Hel and Paradise. A-  
 dam wil aunswere: O sonnes, ye knowe howe tho-  
 rough the perswasion of Satan, I disobeied the com-  
 maundement of GOD; therefore goe yee un-  
 to Noah. Then turning vnto Noah, theie shal  
 saie, O Father Noah, thou elect of God, make  
 thou intercession for vs. He shal answere, I did  
 what I could, I saued you in the flood: Mine office  
 is nowe out, but goe you vnto Abraham. So then  
 theie shal cal-vpon Abraham, saieing, O Abraham  
 the Father of the faithfull, and of holines, cast thine  
 eies of compassion vpon vs, & shew vnto who  
 Abraham, what praise you vnto me? Remember you  
 not

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## CHAP. 8. of the 84. Psalm. VER.

not, how a long while like a vagabond, & idolater,  
 & uncircumcised I went astraie; I cannot helpe  
 you: but cal upon Moses. Then wil they cry vnto  
 Moses, saying, O thou beloued messenger of God,  
 and prophet, thou seruant of God, heare vs.  
 He wil answere, whom cal you for? Did not I giue  
 you a lawe, and confirmed the same with miracles,  
 and yet you beleened not? Had you beleened me,  
 I woulde do what you require; but go ye vnto Iesus  
 Christ. Then turned vnto Christ, they shal say,  
 O Iesu Christ, spirit, word and power of God, let  
 thy mercie moue thee, & go betweene God and vs.  
 Then shal Christ say to them, what ye require of me  
 your selues haue forgon. I was sent indeede to  
 you in the power of God, and in the worde of truth,  
 yet went yee astray, and after I had preached to  
 you, ye made me your God, and so yee haue losse  
 my benefite; but go ye vnto the last prophet of al,  
 Mahomet, vnto whom being turned theie shal say,  
 O thou faithful messenger and frend of God, how  
 greenously haue we sinned in giuing no credit to  
 thy wordes, heare vs o gracious prophet, beside  
 whom we haue no refuge. For after thee there is  
 none in whom we shal trust. Heare vs by the power  
 which God hath giuen thee. So Gabriel shal come  
 forth, and shal not suffer his frende to be of no pow-  
 er, his fellowes shal come before the face of God, &  
 God shal say to them, I know wherefore ye do come,  
 be it for that I should in any thing make the  
 prayer of my me<sup>l</sup> to be frustrate. Then



*a bridge being made here ouer hel, there shal be present a paire of balance whereby the deedes of al men being waied, they shal walke vpon the bridge. So the godlie shal goe-ouer, but the damned shal fal downe into hel. To euerie one shal a booke be giuen of al his deedes, and the iudgement shal endure 5000. yeeres; then shal Mahomet say to God, O Lord, al these with a right face doe hasten to receaue this booke. Last of al death shal be changed into a ramme, and be brought betweene Paradise and hel.*

*The Turkes  
Paradise.*

The Paradise that Mahomet promisseth to his folowers, is more meete for swine then for men created after the likenes of God. The golden ground of Paradise, saith he, is distinguished with precious stones and swet flowers set thick together, planted with al fruitful trees, the pleasant riuers running through the Greene feeldes, whereof some powre-out milke, others white honie, others the purest wine, there shal they be clothed with al sortes of colors except blacke. The first dish at the table shalbe the liner of the fish *Albis*; they shal neuer make an end of eating, drinking, and colling wenches. This knaue knewe how these thinges would like foolish soldiers right wel, which are neuer satisfied with wine and women. with such ridiculous fables is the Alchoran replenished, but these fewe I haue written-out, that the vanitie of this willaine be-  
ing



CHAP. 8. *of the 84. Psalme.* VER.

ing found-out, we may the more earnestlie beg at the handes of God, that he woulde not suffer this vagabonde and theife to enter vpon his Church, but shewe mercie vpon vs, and not punishe vs according vnto the multitude of our finnes.

But howe commeth it to passe, seeing these are so fond and so ridiculous, that men of courage in Turkie doe not forsake this de- ceauer, and deluder of mankinde? with foure bulwarkes as it were he hath hedged his law a' out, that no way be open to subuert the same.

*What can  
seeh the  
Turkes so  
be strong.*

Firste hee commaundeth to kill them which speake against the Alchoran. Second- lie he forbiddeth conference to be had with men of a contrarie sect or religion. Thirdlie. he prohibiteth credite to be giuen to anie be- side the Alchoran. Fourthlie, he commaun- deth them to separate themselues altogether from other men, and to saie, *Let me haue my lawe, and take you yours; ye are free from that which I doe, and I likewise from that which you doe.* More-ouer to driue-away al feare of damnation from the minde of his disci- ples, he saith howe euerie man shal be saued by his owne religion ( he onely excepted which reuolteth from the Alchoran vnto ano- ther lawe ) the Iewes by the lawe of Moses; Christians



Christians by the lawe of the Gospel, and the Saracens by the lawe of Mahomet. But seeing this altogether is friuolous and false, I wil reason no more nor dispute hereof: firme and vnmoueable is this sentence: *He that obeieth Iohn 3, 36. not the sonne, shal not see life, but the wrath of God abideth on him.*

6. *Argumentes*  
to confute  
the Turke.

And although hitherto it hath abundantlie beene shewed howe greate the vanitie of the Turkish sect is: yet for the more confirmation of the mindes I wil here-vnto adde seuen argumentes, whereby the furie of Mahomet is euidentlie refuted, which be these.

1. *Argument.*

The first is, The voice of God in Daniel doeth pronounce that the kingdome, and seruice of the Turkes shal arise against God and his sainctes. Therefore there is no doubt but this sect is of the diuel.

2. *Argument.*

The seconde, It is impossible that that companie shoulde be the Church of God, which of purpose reiecteth the writings of the Prophetes and Apostles, the which haue the testimonies of God, and that verie manie. But seeing Mahomet doeth reiecte them, it cannot be that his religion is of God.

3. *Argument.*

The third, It is impossible that those lawes are of God which commande theft, maintaine the lust of the flesh, and allowe mixed Venerie, which the lawes of Mahomet doe.

4. *Argument.*

The fourth, It is impossible that that religion

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CHAP. 8. *of the 84. Psalme.* VER. I.

ligion is of God, which placeth the chiefest happines in the pleasures of meate, drinke, & Venerie, which Mahomet doeth euidentlie.

The fift, That is the true religion which sheweth the meanes whereby à man may attaine vnto felicitie, & wherby à man becometh as it were one thing with God, y image of God, wherevnto he was made, being repaired in him: which the lawe of Mahomet doth not. *5. Argument.*

The sixt, whatsoever springeth of fraud, is defended by force and crueltie, and tendeth vnto the destruction of mankind, is not wrought by God: and what else, I beseech you, maie be found in Mahomet? *6. Argument.*

The seuenth, That is the most auncient and best religion, which hath the consent of all times, and the testimonies of Moses, of the Prophetes, of Christ, and of the Apostles. But with this y pestilence of Mahomet sprūg vp 900. yeares sithence, spred abroad by bloodie warre, is at extreme variance. Therefore there is no doubt, but the auctor of the same is he which slielic deceaued our first parentes, and brought mankind into these miseries, from whence it can not escape, vnlesse it apprehende Christ by the hande, that is, vnlesse by faith it rest-vppon Iesus Christ the onelic

Last of al, it is good to think-vpon comfortes *7. Consolations against*



*the Turkes.**The 1. Con-  
solation.**Dan. 7, 27.*

fortes against the rage of Mahomet, & power of the Turkes. The first whereof, may be taken out of the Prophecie which Daniel sub-joineth to y<sup>e</sup> prophecies of the Empire of the Turkes: *The kingdome, saith he, and dominion, and the greatnesse of the kingdome vnder the whole heauen shal be giuen to the holie people of the most high, whose kingdome is an euerlasting kingdome, and al powers shal serue and obey him.* God by this prophecie doeth signifie howe the sainctes after the troubles of this life shal enioie an euerlasting and heauenly kingdome so that al things shal be in subiection to them.

*Phil. 2, 10.*

And then shal it fal-out that *euerie knee both of things in heauen, and things in earth, & things vnder the earth shal bow to Iesus*, and that either willinglie, as children; or perforce, as seruants.

II. For al thinges *must confesse that Iesus Christ is the soueraigne Lord.* Nowe forsomuch as we see the euent to haue answered to other prophecies of Daniel, we maie not doubt of the euent of this prophecie, which as-yet is looked for touching the glorie of the Church.

*The 2. Con-  
solation.**Pe. 4, 17*

The second consolation may be fetcht frō the doctrine of the Gospel, which declareth howe the Church in this life is euermore subiect to the crosse, according to these wordes, *Iudgement must begin at the house of God.* For the children of God in this life the prouidence of God are chastised, and that for  
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manie causes, which afterward wee wil declare.

The third consolation may be taken from *The 3. Consolation.* the example of Christ, who so long as he liued in this worlde, was diuerslie afflicted: notwithstanding he ouercame the al, & through death found life. Hitherto the examples of the sainctes are to be referred.

The fourth consolation maie be fetcht from *The 4. Consolation.* the vse of persecution, and from the necessitie of the crosse: but of these thinges wee shal haue occasion to speake more in the opening of the sixt verse.

## CHAP. 9.

*Against the Superstitious Muscouites.*

THE Muscouites, although they beleecue Iesus the sonne of the virgin Marie to be the verie Messiah; and acknowledge the Patriarch of Constantinople; and thinke more rightlie of some pointes, than Papistes do (for they charge the Bishop of Rome with defecti on from the seuen first synodes) yet haue they lost the puritie of the doctrine of the Gospel, and are ignorant of the true seruing of God. For they cal-vpon sainctes, and chieflie vpon one Nicholas: they haue manie monasteries of Nunnes and Monkes, they tie the remission of their sinnes to certaine folish ceremonies: they



they fal-downe superstitiouslie before idoles and images: and haue manie lawes contrarie to the law of nature, & of the ten-commandementes.

*Muscovites  
somewhat in-  
clined vnto  
religion.*

And albeit they minister baptisme without salt and spittle: yet for al that more superstitiously than either Iewes or Ethnikes, they vse diuerse washings, as baptisme, at certaine times of the yeare. Likewise they disallowe not the horrible mixture with beast. So that if there be any Church among them, it lurketh in bannishment as it were.

*Merchantes  
notable  
meanes to  
spreade a-  
broade the  
Gospel.*

Merchantes report how the Bible is translated newelie into their language; and howe such as embrace the Augustane confession, are suffered to be among them. Whereby there is some hope, that by little and little their doctrine may be purged, and their manners amended: especialie, seeing euen they themselues doe take longer nauigations than in times passed they haue done, and manie strangers come vnto them for traffique sake. So that we may hope that in time they maie be brought to Christ through godlie merchantes, by whome the Lorde in these later daies hath begunne marueilouslie to spread-abroad the Gospel.

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FORsomuch as afterwarde by occasion of the third verse we shal entreat of the threefolde state of the Church in this life, namelie à quiet, troubled, and bannished; & also of the outwarde markes, and inwarde properties of the true Church, I wil put-of this disputation against the Papistes till I come vnto that place, where I wil shewe, how the forme of the Papistical gouernement is cleane contrarie to the forme of the kingdom of Christ; howe the doctrine of the law, of the Gospel, and of the seruice of God is foulie corrupted in the Popedome; howe the sacramentes are partlie mangled, partly defiled with humaine traditions, and augmented contrarie vnto the worde of God; how many foolish and ridiculous ceremonies are not reccaued onely, but preferred also before the holie scripture; how the discipline both of the cleargie, and of the Church is vtterlie decaied; finalie, howe al thinges are ful of abhominable superstitions, and idolatrous worshippings, that no man with à cleare conscience maie ioine himselfe to their companie.

\* Chap. 16.  
The summe  
of Popish  
impietie.

Of the Pa-  
pister you  
shal read as  
large in the  
23. 24. and  
25. chap. of  
this 1. part.

## CHAP. 11.

Agai<sup>n</sup>st luptuous worldlinges, Epicures  
theistes.

G

The



*Atheistes.**Men natur-  
ally thinke  
there is a  
God.**Cicero lib. I.  
de legibus.*

The Epicures secretlie to themselves deride  
all religion, whose hearts the God of this  
world by his craft and subtletie hath bewit-  
ched. They saie that nations are gouerned by  
the shewe of religion, euen as horses are  
by the bridle and spurres, and that religion  
serues to that ende and for nothing else. But  
this weakeneth not the power and nature of  
religion, but rather confirmeth the same. For  
it sheweth howe God himselfe hath ingrafted  
à care of religion within the heartes of men:  
that euen by the shewe of religion, men may  
be guided as by the face of virtue, and arte of  
wisdom. Nowe if any doe saie, without  
wisdom assemblies of men, cannot be go-  
uerned, and maintained, what may ensue?  
Therefore that wisdom is nothing at all: who  
can so gather of the same? yea rather y wisdom  
is à great force, light, and power of  
mans wit. So that man is borne vnto godlines;  
but as through humane ignorance he ming-  
leth some wickednes, and follie vnto perfecte  
wisdom, and other artes, and virtues: so  
doth he the same to religion, whereby often-  
times it degenerateth into superstition. And  
therefore Cicero saith truelic: *There is no peo-  
ple either so wilde, or so sauage, if it be ignorant  
what kinde of God it shoulde haue, yet it knoweth  
howe it should haue one.*

What

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CHAP. II.      of the 84. Psalme.      VER. I.

What shoulde I speake of the householde  
 witnesse, euen the conscience, which wee al <sup>By our con-</sup>  
 carrie about with vs? Certes such is y<sup>e</sup> force of <sup>science we</sup>  
 y<sup>e</sup> same, that perforce it wil compell thee to ac <sup>maie gather</sup>  
 knowledge y<sup>e</sup> there is a God, which with due <sup>how there is</sup>  
 obedience wil be worshipped. It testifieth <sup>a God.</sup>  
 that God is the reuenger of wickednes, yea  
 after this life. Plato writeth, that manie  
 when they are in health doe thinke al but  
 toies which is spoken of hel, but at the point  
 of death, when their conscience pricketh  
 them, they are troubled & vexed out of mea-  
 sure, caling their former life into minde. Such  
 is the force of the conscience euen in the ve-  
 rie wicked, especialie when they must needes  
 die. This testimonie of the conscience is dout-  
 lesse the iudgemēt of God: who hath imprin-  
 ted in our mindes a certaine affection to reli-  
 gion, tending to this end, that conioyned to  
 God we maie be perfectlie happie: for which  
 end we were both at the first created, and af-  
 terward redeemed.

Now the Epicures seeing they cannot de-  
 nie this power of the conscience, the wretches  
 seeke I cannot tel what comforte out of a fa- <sup>A fable of</sup>  
 ble of Lazarus, whome our Lorde raised af- <sup>Lazarus.</sup>  
 ter he had beene deade foure daies. They  
 faine how Lazarus was requested of his friends  
 to tel <sup>of the soule,</sup> when his body  
 lay dead in y<sup>e</sup> graue. He promised, as their fable

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John Wicks



is, that after his death he would leaue a booke, whereinto he woulde writ such thinges as he knewe concerning the state of the soules after this life. What should manie wordes? They saie that, Lazarus beeing deade, a booke was found, which opened, not so much as one letter could be seene therein. Whereof, that is of one fable they gather another, how that the soules either doe perish with the bodies, or be so drowned with deepe sleepe, that they doe not so much as feele, much lesse knowe anie thing at al. By this restorative the Epicures, especialie the Pope, who, they saie, is the keeper of this booke, and manie of his Cardinals, and Bishops, who lacke at no time scholers at their wil, chieflie amonge them, which bewitched either with the pleasures, riches, or glorie of this world, woulde gladly haue the soules perish with the bodies, that they might not or dare abide the paines of their wicked life, endeouour to extinguish the power of the conscience.

*The Pope is  
keeper of  
the Epicures  
booke.*

*Argument  
to proue the  
immortalitie  
of the  
soule.*

But the holie scripture doeth verie force-  
able confute the vanitie of these men, where-  
in first of al we may consider the creation of  
the soule of man, which is created after the  
likenesse of God. By which likenes vndoub-  
tedlie beside the conformitie with God, the  
immortalitie of y<sup>e</sup> soule is signified: the which  
is not of the earth as the body is, but the brea-  
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thing of God;  
of the Epistle  
saith between  
the father of the

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CHAP. II. *of the 84. Psalme.* VER. I.

thing of God, as the scripture speaketh, where  
 of the Epistle vnto the Hebrewes distinguisheth  
 betweene fleshlie parentes, and God,  
*the father of the spirits.* *Gen. 2, 7.  
Heb. 12, 9.*

Secondlie, Christ adhorteth his disciples *From the  
 not to feare them which kil the bodie, but are not testimonie  
 able to kil the soule: but to feare him, who is able of the holie  
 to destroy both soule and bodie in hel.* Doeth not *scripture.  
Matt. 10, 28*  
 Christ hereby giue vs plainelie to vnderstand  
 that the soules after death doe liue? But the *From ex-  
 state after this life is diuers according to the amples.*  
 person either of the beleuer, or vnbeleuer:  
 which thing the Lorde manifestlie, doth shew  
 in the example of Lazarus & the rich man.  
 Whereof the soule of one in the bosome of *Luk. 16, 22.  
23.*  
 Abraham, the soule of the other in torments,  
 doe expect the daie of iudgement. In that it  
 is saide howe Lazarus is in the bosome of *What is to  
 Abraham, we haue to learne first that Laza- be gathered  
 rus through faith was the sonne of Abrahā. by Lazarus  
 being in A-  
 For children are wont to be carried in the brahams bo-  
 some.*  
 armes of their parentes. Secondlie, that La-  
 zarus liueth, is cherished, and fareth wel, e-  
 uen as a childe in the bosome of his father.  
 Thirdlie, that he is in the same state, and place  
 of happines which father Abraham is. Fourth-  
 lie, howe there is a certaine inutual, and soue-  
 raigne good-wil betweene the soules that rest  
 in the bosome of Abraham. For al are ioined  
 together with brotherlie affection.

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This



From the  
authoritie  
of Christ.  
Luk. 23, 43.

This verie thing is taught by the saieng of Christ vnto the theife, *To daie shalt thou be with me in Paradise*, which is not, that the soule shal either perish or sleepe, but to be happie, & to perceauie their blessednes, although not so fullie as hereafter. Christ giueth vs to learn that the soules of Abraham, Isaac, and Iacob doe liue, when he saith, *The God of Abraham, the God of Isaac, and the God of Iacob is not the God of the dead, but of the liuing.*

Christ his  
preaching  
vnto the spi-  
rites in pri-  
son, what it  
signifieth.

What meaneth Peter when he saith, *Christ went, and preached vnto the spirits that are in prison?* In the dayes of Noah the spirite of Christ preached to men, whose soules, Peter testifieth, were in prison. The same Peter affirmeth how *the end of faith is the saluation of souls*. The saluatiō surelie can be neither death nor a sounde sleep. Neither is it a darke thing which Paul saith, *I desire to be loosed, and to be with Christ*. Salomon in the last chapter of Ecclesiastes, doeth say, *until dust returne to the earth as it was, and the spirite returne to God that gaue it*: In which respect he is caled by y<sup>e</sup> Apostle, *The father of spirits*. Hitherto belongeth y<sup>e</sup> wisdom of Salomō, *The soules of the righteous are in the hand of God, and no torment shal touch them*. With this agreeth that saying of the Psalmist, *Precious in the sight of the Lord is the death of his saintes*. And S<sup>r</sup>. uenrulo. the spi-  
rit: Lord Iesus recieue my spirite.

More.

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Moreouer whereas they obiekt how there  
shal be one iudgement whereas rewardes  
shal be rendred for the godlie, and punish-  
ment appointed for the wicked, we confesse  
the same is true, yet doth it not folow thereby  
that the soules both of the sainctes and of sin-  
ners doe either perishe with their bodies, or  
doe sleepe vntil the last daie. For although  
the soules of the righteous are in Paradise, and  
the soules of y<sup>e</sup> vngodlie in torments: yet haue  
neither the soules of the godlie perfect ioye,  
nor the vngodlie al their paines vntil the  
daie of iudgement doe come. Chrysostome  
speaking of Abel, and Noah doeth saie: *Theie  
preuented vs in the fight, and they shal not preuent  
vs in receauing the crowne. Because their is one  
time appointed of crowning al men.* Augustine in  
manie places describeth certain secret places,  
wherein the soules of the righteous are con-  
tained, vntil they receaue the crowne, and ful  
glorie: whereas the wicked in the meane  
while are in paine expecting the euerlasting  
torments of the righteous iudgement. These  
thinges therefore are not contrarie, the soules  
of the godlie are with Christ in heauen, and  
the vngodlie in paine, and that an vniuersal  
iudgement shal be, where the righteous shal  
receiue perfect glorie, and the reprobate eter-  
nal tormentes after the soules come againe in-  
to their bodies.



*An obiectio  
of Epicures.*

*Diversities  
of religion.*

Notwithstanding although by these & such like arguments the Epicures are conuincd of y<sup>e</sup> state of the soules after death: yet are they not quiet, but they proceed in asking, and they vrge, as they thinke, verie grauelie. The Iewes saie they, affirme how their lawes be Gods lawes; the Saracens, euen the maior part of mankind, preferre theirs; the Muscouites defende their religion to the death; the Papistes, they glorie of primacie and succession, and therefore they cal themselves Catholikes, & blush not to tearme al other heretikes; yee Lutherans also stand to your religion, neither doe ye agree verie wel together. In this confusion of iudgements, what is to be done? who are to be credited?

*Answer.*

We haue sufficientlie alreadie shewed the vanitie of the Iewes, Saracens, & Muscouites, as touching the Papistes and vs, heare vs both, conferre waigh with iudgement the reasons of vs both, marke which of vs doe drawe our argumentes out of the fountaines of our Sauour, and whiche out of the filthie puddle of mans inuentions; so shal you easilie find out the trueth, and the waie to iudge aright. But if this shal seeme tedious vnto thee, stinke thou as thou wilt in thine owne filthines; what thou gettest therby thou shalt one daie find. If it please you, hold your

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CHAP. 12. *of the 84. Psalme.* VER. 1.

your end in the 37. and 73. Psalmes. Nowe concerning the dissension betwene ourselues, it ouerthroweth not the trueth of the foundation, which al of vs in à manner with one consent defend.

And thus much against the Epicures. For I thinke it not good to spend anie moe wordes to swine. And therefore once againe I turne my selfe vnto men.

## CHAP. 12.

1. *Of the true Church, what it is; 2. Whence it is; 3. Howe gouerned, and defended, &c.*

**W**HAT is the true Church? *The Tabernacles of the Lorde of Hostes*, as our Psalme *The true church, what* defineth. That is, the true Church is that which of the Lorde is both gathered, gouerned, and protected; which harkeneth vnto, cleaueth, and is obedient to the Lord of hosts; which hath y<sup>e</sup> Lord of Hostes dwelling in it; which is in a strange countrie in banishment, tending towards her countrie by folowing her captaine Christ. These thinges are so linked-together and folowe of the first, that no waie theie can be separated.

First therefore the true Church is gathered *1. God the gatherer of the true church.* by the Lord of Hostes. For he by his worde

G 5

ga-



gathereth to him selfe out of mankinde à  
*Mat. 16, 15* Church, according to that: *Goye into al the*  
*16.* *world, and preach the Gospel to euerie creature.*  
*He that shal beleene and be baptised, shalbe saued:*  
*but he that wil not beleene, shalbe damned.* For  
 seeing without the Church there is no salua-  
 tion, by the worde of the Gospel men are ca-  
 led with-out respect of nations, and persons  
 out-of the kingdome of darkenesse vnto the  
 kingdome of light, that is vnto the Church, &  
 receaued by faith, whervnto y outward signe  
 Baptisme is added, as it were a watchworde  
 of warre, whereby theie are admonished of  
 the purging which is made by the holie spirit  
 after à certaine secrete manner, as our Lorde  
 doth teach in the 3. Chapter of Iohn; of thin-  
 king vpon holines continualie; of the crosse,  
 and glorie of the Church; of death, and resur-  
 rection from death; & of the true God, which  
 is the Father, the Sonne, and the holie Ghost,  
 which true and onelie God, theie are bounde,  
 being receaued into the Church, to worship  
 with true holinesse both here in this world, &  
 after the resurrection for euermore. This true  
 Church in the first Epistle of Iohn, and also in  
 the Apostolical Creede, is caled *The commu-*  
*nion of Saintes*, that is, the felowship of al men  
 that are sanctified in Iesus Christ, through the  
 holie Ghoste.

*Howe and*

This sanctification is then wrought, when  
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## CHAP. 12. of the 84. Psalm. VER. 1.

we beleue the worde of the Gospel, and by à *when we*  
 liuelie faith rest our selues vpon the Lorde of *are sancti-*  
 Hostes, which is Iesus Christe. And that the *fied.*  
 true Church is as we saie, it maie be proued by  
 that notable example of our Father Abraham.  
 For he at such time as he was in Chaldea, *Abraham a*  
 heard the voice of the Lorde, and obeied him; *paterne of*  
 being caled out of Hur of the Chaldeans, & *the true*  
 from the companie of idolaters, he seuered *Church.*  
 & separated himselfe from the wicked world,  
 both in heart, in wil, in faith, in obedience  
 toward God, and in confession. Where-vnto  
 the name of the Church doth fitlie agree. For, *Fruite ga-*  
 as the Grecians caled that companie, which *thered from*  
 by à common crier was called from the other *the etymo-*  
 people, to heare the minde of the Senate, *logie of the*  
 à Church; so the Apostles take the Church *Church.*  
 of Christ for that companie of men which by  
 the preachers of the worde are called from the  
 kingdome of Satan to the hearing, and folow-  
 ing of Christ, and to the seuering and separa-  
 ting them-selues from the wicked world, and  
 swarmes of the reprobate, both in heart, wil,  
 faith, obedience towardes God, and in confes-  
 sion. So that whosoeuer disioineth himselfe *Who a*  
 from the prophanitie of the worlde, and by *member o*  
 faith ioineth himselfe to Christ with à purpose *the church*  
 truelie to serue him, he is à member of the  
 Church, and à partaker of al the good things  
 of Christ.

And



*Howe the  
faithful be  
holie.*

*No respect  
of persons  
before God.*

*Vnitie of  
the Church  
like vnso a  
pome-gra-  
nate.*

And although greate is the weakenesse of al men, and manifolde flames of wicked affections do often arise, yea in the verie godlie, against which in spirite theie doe contend: yet he abideth in the Church, & is holie, who- soeuer keepeth faith & a good conscience, or a good purpose. For as the conscience beeing wasted, shipwracke is made of faith: so where there is a good conscience, there is faith, by which we enioie the most excellent of al treasures, euen the righteousness of Christ, where- bie we please God. Neither must we thinke vpon anie difference here either of nations, persons, or sexe. For faith maketh al alike, as touching the right of the kingdome. And although diuers and sundrie be the giftes: yet serue theie al for the vnitie of the Church. This vnitie of the true Church gathered out of manie and sundrie nations, as it were into one house or familie, is excelentlie shadowed by a Pome-granate tied to a bel. For as in the Pome-granate vnder one outward barke manie granes are inwardlie vnited-together: so infinite people of the Church are couered vnder the vnitie of the Church, the which agree together through true charitie, albeit in giftes and caling theie are distinguished. The bel annexed signifieth the voice of such as preach the Gospel, wherebie the members of the Church are gathered as it were into one bodie. This

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This true Church, seeing it is the tabernacle of the Lorde of Hostes, is gouerned, and protected by him, so that the gates of hel, that is, the counsels, snares, and batteringes whether it be of the worlde or of the diuel, cannot preuaile against the same. The Church in deede, compared to that huge companie of the reprobate and damned diuels, is but a verie litle flocke: yet continueth it vnmoueable against the force and power of all aduersaries whatsoeuer. For notwithstanding manie citizens of the Church be murdered, and put to fundrie tormentes, yet is not the Church abolished therbie, but in death it selfe theie get the victorie while theie keepe their faith and confession. *For precious in the sight of the Lorde is the death of his Saintes*, as that which is the gate vnto euerlasting blessednesse. Therefore was it wel saide of Augustine, *The men of this worlde are unhappilie happie: but the Martyrs were happilie unhappie. For theie were for a time unhappie, but happie for euer.* The Prophet Isaiah compareth the Church to an Iland, in his 2. Chapter. For as an Iland placed in the sea, although it be beaten with many a cruel storme and tempest that arise, yet abideth inuincible, because the Lord hath set a bound to the Sea, which it cannot overpasse: so the Church abide safe notwithstanding manifold storms do beate vpon the same. For the Lorde of Hostes

2. God the  
gouernour  
& the pro-  
tector of the  
true Church

The Church  
a smal flock  
in compari-  
son yet un-  
moueable.

Psa. 116, 15

The church  
like an I-  
land in the  
sea.



Hoftes defendeth and protecteth it, who wil not suffer tyrants to vse more crueltie against y same than it can wel indure, or shalbe good for it. As often therefore as we heare, how the tyrantes of the world doe spoile the Church, and murder the members of the same, let vs comforte our selues with this cogitation, the Lord of Hofles can not forsake his tabernacle, which he hath made, but wil by his diuine power and presence defende the same: and withal praie we vnto this Lorde, that he wil not suffer vs to be tempted aboue that we be able to beare.

3. *The true church, harkeneth vnto the word of the Lorde.*

*John. 10. 27*

Moreover this Church, as it is gathered by the word of God: so wil it faithfullie reteine y same without al corruption. It knoweth how Christ alone is to be harkened vnto in the ministers of the Gospel. And that is it which the Lorde him-selfe doth saie: *My sheepe heare my voice: for theie knowe not the voice of strangers.* This is a special note wherebie the Church of Christ is distinguished from other assemblies.

By whiche we are admonished to shunne false-christes, and false-prophetes euen as we would the verie diuel him-selfe. For this alwaie is the scope of Satan, namelie that, despising the voice of the Lorde, we should hearken vnto him. For, as he enuironed our first parents by sophistrie, and deprauing the worde of God: so alwaies he laboureth to entrap



CHAP. 12. *of the 84. Psalme.* VER. I.

trap the Church : after the same sorte, and  
maner. And therefore it standeth vs vpo aboue  
al to listen-vnto the voice of our shepheard,  
despising the voice of strangers, by whom the  
diuel speaketh. So then when the Papistes doe  
bid vs to heare them, let vs answer that Christ  
our shepheard hath commanded to heare his  
voice onelie, and to content vs there-withal.

This voice of our shepheard is comprehended  
in the writings both of the Prophetes and A-  
postles, and that not obscurelie, but plainelie,  
as touching the ground of our saluation. When  
the Pope doth bid thee to cal vpon saintes;  
shunne him as the serpent which by his lie  
cast our first parentes vnto the death. For it  
is contrarie to the wordes of our shepheard  
who saith: *Thou shalt worship the Lord thy God, Mat. 4, 10*  
and him onelie shalt thou serue: Againe, *Cal vpon*  
*me in the daie of trouble*, and so of the rest. *Psal. 50, 15*  
For a godlie minde is neuer at quiet vnlesse it  
heare this voice, and be truelie perswaded, that  
*thus saith the Lorde of hostes.*

Againe, this Church, forsomuch as it har-  
keneth onelie vnto the voice of the Lorde of  
Hostes, it cleaueth to him, and obcieth him &  
none beside. Others folow other masters, some  
cleaue to worldlie riches and pleasures; manie  
are carried-awaie with the tempestes of their  
owne affections, that theie make smal ac-  
count of the Church of Christ: but the true  
Church

4. The true  
Church obci-  
eth Christ  
onelie.



Church possesseth all the treasures of riches in Christ alone, for which cause it cleaueth-to and obeieth him; it knoweth howe it was saide of their master, *Be not ye caled Rabbi, for one is your doctour, to wit, Christ.* To him alone therefore

Mat. 23, 8.

Psal. 73, 28

Church in the 73. psalme: *As for me, it is good for me to draw neare to God: I haue put my trust in the Lord God, that I maie declare al thy workes.*

Psal. 73, 37

But seeing others that are not in the Church of God, to their certaine condemnation doe folowe other masters, theie do more and more estrange them-selues from God, as in the same Psalme is saide: *Loe theie that with-drawe them-selues from thee shal perish: thou destroyest al them that go a whoring from thee.* But what is it

To cleane  
vnto the  
Lorde of  
hostes, what;

to cleaue vnto the Lorde of Hostes? It is by faith to be espoused, and by hope, confession, and obedience according to his worde, to be ioined to him. For as by faith we receaue him, as our beloued spouse, and are ioined co him: So by hope, & confession we continue in him as it were depending to a trustie anchor.

Whereof we are carried-into his commendation, esteeming of al thinges of no price in respect of the obedience we owe vnto him.

Therefore when the godlie for confession of the Gospel are compelled to change their aboade, and see their substance to be sold-vpon, let them take consolation from hence, &

looke



looke not so much vpon the present worlde,  
 as for the next, the ioyful euent to come,  
 which theie shal find if so be theie abide con-  
 stantlie in the faith and confession; let them  
 thinke howe there shalbe a righteous iudge-  
 mēt, wherein as theie, that cleaue to y<sup>e</sup> Lord by  
 faith & confession, shal finde the words of the  
 Psalmist true, saying, *As for me it is good for me* Psal. 73, 28  
*to drawe neere to God:* so such as turne them-  
 selues from God by incredulitie, and renoun-  
 cing of confession, shal crie-out howe theie  
 are most miserable: let them thinke howe  
 confession is necessarie, according to this sai-  
 eng, *With the heart man beleueth vnto righte-* Rom. 10, 10  
*ousnes, and with the mouth man confesseth vnto*  
*saluation:* Finalie, let them thinke, this is an  
 earnest cōmandement of God, *Flie frō idolatrie.* 1. Co. 10, 14

Besides, for so much as this true Church is  
 the tabernacle of the Lord of Hostes, it hath  
 doubtles the Lorde of hostes dwelling in her. 5. In the  
 true Church  
 the Lord of  
 hostes doth  
 dwell  
 And therefore not without good caule is she  
 tearmed the temple of God in the Scriptures.  
 Hitherto belongeth that of Paule: *Know ye not* The Church  
 is the tem-  
 ple of God.  
 1. Cor. 3, 16.  
*that ye are the temple of God, and that the spirite*  
*of God dwelleth in you? If anie man destroye the*  
*temple of God, him shal God destroye. For the tem-*  
*ple of God is holie, which ye are.* Hence therefore  
 maie be gathered how greate the glorie of the  
 Church is; what puritie is required to be in  
 the same; how religiously it should serue God;  
 H and



and what punishments be prepared for them, who shal prophane this Temple of God.

The glorie  
of the  
Church.

The glorie of the Church surelie is verie great, in that the heauenlie wisedome, that is, the word of God is committed to her; in that God heareth her prayers; and protecteth her continualie; in that she hath alwaies bin inuincible, notwithstanding all her afflictions, and troubles; in that she hath bin famous both with prophecies, and miracles; in that she hath excelled with manie heroical virtues; finalie in that she is appointed to be the heire of eternal life.

Nowe at the greatenesse of this glorie none can sufficientlie wonder. And yet it is more wonderful than al this, that the diuine maiestie, to wit, the Father, the Sonne, & the holie Ghost, doth vouchsafe to elect, and to consecrate the heart of man for their habitation, and there to dwel, according to the promise of Christ: *If anie man loue me, he wil keepe my worde, and my father wil loue him, and we wil come vnto him, and wil dwel with him.*

John. 14, 23

Difference  
betwene the  
true Church  
and other  
assemblies.

See nowe what a great difference there is betwene the Church of God, and other assemblies. The Church of God, is the Temple of God: but other assemblies are in deede the houses of diuels. As therefore nothing is more delectable, nothing more cleane, nothing better, nothing more holie than y is: so there is no-



CHAP. 12. *of the 84. Psalme.* VER. 1.

nothing more abhominable, nothing more filthy, nothing worser, nothing more prophane than these assemblies are. Not without cause then did Dauid with great admiration breake into these wordes, *Glorious thinges are spoken of thee, O citie of God.* *Psal. 87. 2.* The consideration of this glorious condition of the Church should be a good cause to stirre-up al men to ioine theselues vnto the Church of God. But, alas, such is the blindnes, such is the foolishnes of mans hart, that verie few are moued with y<sup>e</sup> glorie of the Church, and manie taken with pleasures, delightes, riches, and promotion, can no whit beholde this glorie.

What puritie is required to be in the Church, maie appeare in that she is taken-for, and called, *The holie Temple of God.* *The puritie of the Church.* For as a Temple made by man, and consecrated to God, should be cleare from idols, and al vncleannesse, that men therein maie meete syncerelie to serue the Lord, through faith according to Gods worde, for which cause our Sauiour Christ caste the biers and sellers out of the Temple of Ierusalem, saieng, *Mine house shalbe caled the house of praier:* *Mat. 21. 12.* So euerie Christian, that he maie be an holie Temple of God, must be separated from the prophane Gentiles, & haue no place for idols & vncleannes within him, that al the powers both of his minde & bodie maie cōsent trulie, & syncerelie



to serue the Lorde God; and finalie that with vnfaigned repentance he maie throwe-down himselfe before the Maiestie of God, and rise againe through confidence in the gracious promise, & so in the feare of God by mortification of the flesh, and quickening of the spirit goe on forward dailie more and more, vntil he attaine vnto the marke he shooteth at. And although none can be cleare from al sinne while he liueth in this world, as aboue also I haue touched: yet who so reteineth faith and a good conscience, is iudged pure & holie before God, and that in two respectes.

*How we are  
holie and  
pure in this  
life.*

First by the imputation of the holines of Christ: secondlie by inchoation of obedience. Wher-of it is, that in respect of the vngodlie, & vnpenitent persons, the godlie before God are counted for moste holie, for most pure, and perfect without al spot or wrinckle. For God imputeth not the remnants of sinne vnto them, but looketh-vpon them as theie are cloathed, and adorned with the righteousness of his sonne Iesus Christ.

*The holie  
seruice of  
God in the  
Church.*

*Seruice of  
God, what;*

Nowe, the Church being the holie Temple of God, God is necessarilie to be serued in the same, and that purelie, and holilie. And this seruice is a worke commanded of GOD, done through faith, principalie for the glorie of God. Then that this seruice maie be pure & holie, it is required first of all that the worke



CHAP. 12. *of the 84. Psalm.* VER. 1.

of the seruice be holie, that is prescribed by the word of God, and infected with no humane, or diuelish additions. For so the Lorde by the Prophet Ieremie, doth saie: *Walke in my commandementes, and not in the commandements of your fathers.* And that the workes commanded by men are not the seruice of God of the- selues, the Prophet Isaiah teacheth when he saith: *In vaine theie worship me, teaching for do- trines mens preceptes.* And Paule in plaine wordes condemneth al such traditions of man. Hence therefore let vs conclude à most certain rule. No seruice pleaseth God, but what he ordeineth, & commendeth to vs in his word.

Secondlie vnto the pure and holie seruice of God, it is required that the minde and conscience of the worker be holie and pure. For when the minde is vnpure, it is abhominable whatsoeuer a man doth, although to outward shewe it seeme to be à right holie worke exacted by the lawe of God; and although there be greate vse therof among men, according to that of Paule vnto Titus, *Vnto the pure are al thinges pure, but vnto them that are defiled and unbeleeuing, is nothing pure, but euen their mindes and consciences are defiled. Theie professe that they know God, but by works theie denie him, & are abominable and disobedient, and vnto eu- rie g d worke reprobate.* And how the minde of man is made pure by faith, it is manifest. For

Isa. 23, 13.

Matt. 15, 9.

1. Cor. 7, 23.

Colos. 2, 2.

21.

Titus. 1, 15.

16.

Howe faith  
doth purg  
the heart.

H 3

by



*Act. 15, 9.* by faith, as witnesseth the Apostle, *the heartes be purified*, not because faith of it selfe can doe so, but for that by faith the bloud of Christe is applied, by the sprinckling wherof our hearts be cleansed from dead workes. Thirdlie that the seruice of God maie be holie and pure, it is required, that the end of the worke be pure and holie, that is, that without al hypocrisie, with a simple heart thou set the glorie of God before thine eies, that is, that thou do whatsoever thou doe, onelie because God hath commanded the same to be done, whō thie minde is, with al thine affection, mind, wil, and life to glorifie. A worke so done, is a pure and holie seruice of God. And although the worke it self be apparent for the most part, & in y eies of men, verie base: yet it is a spiritual seruice of God: because it is the work not of y flesh, but of the spirit, before which is proposed the glorie of God. And that theie, who shal violate this holie temple of God, shal not escape scot-free, this threatning of the Apostle doth declare, *If anie man doth violate the Temple of God, him wil God destroye.* But this Temple is violated by idols, and vncleanes, that is by erroneous doctrine, superstitious worshippings, schisme, by wickednes and prophanes of life: who so is guiltie of anie one of these vices, doth violate the Temple of God. What shal we saie of the Pope who ouerwhelmeth the

*Punishment  
of such as  
defile the  
Church of  
God.*

*1. Cor. 3, 17.  
Howe and  
whereby the  
church is  
defiled.*



the doctrine of the Gospel with y<sup>e</sup> dreames of Monkes; who bringeth infinite superstitions into the church; who parteth a sunder y<sup>e</sup> vnitie of the Church by the manifolde orders of Friers; who winketh at the monstrous impuritie of Clergie men by vsing no discipline; & who is an example himselfe to al the worlde of wickednes, and vnholie conuersation?

Furthermore by the name of Tabernacles, we are put in mind of the Churches peregrination, and wandering from one place vnto another, vntil she come vnto her true countrie. For as tabernacles or tentes of war, be remo-  
ued hether and thether: so the Church of  
GOD in this life hath no sure, and quiet a-  
bode, but often is compelled to change her  
seate. This pilgrimage, wherebie in deede eue-  
rie man, as Augustine doth saie, is a pilgrime in  
this world, doth admonish vs of sin, which is  
the cause of this peregrination. For, because of  
sin we are cast with our first parents out of Pa-  
radise into the land wherein we sojorne. So y<sup>e</sup>  
we are removed from Ierusalem, y<sup>e</sup> is from the  
sight and fruition of peace, into Babylon, that  
is into confusion, & exile wherin we wander-  
about far & wide. And although we are al pil-  
grimes: yet the condition of al men is not like.  
For some are quite out of the wale into their  
countrie, & some are in y<sup>e</sup> readie way. For whoso  
bel- eth not, is neither in his countrie, nor in y<sup>e</sup>

*6. The true  
Church in  
this world  
is in exile  
and banish-  
ment neuer  
at rest.  
Of the ba-  
nished state  
of the  
church read  
more after-  
ward, chap.  
20. of this  
1 pars.*

*Ierusalem  
Babylon.*

*Sundrie  
kinds of  
strangers.*



waie there-vnto. And he that sojourneth, and walketh by faith, is not yet in his countrie, but for al y is in the right waie. This was it which *Heb 13, 14* the Apostle saith, *We haue not here a continuing citie: but we seeke one to come.* As therefore they, who often are enforced to change their seate in iorneyng, must suffer manie troubles, and quietlie put them vp: so the Church of God in this worlde shal neuer be free from trappes, and troubles both of men and diuels, so long as it wandereth in the darke vales of this life.

Therefore we are to walke warilie in this pilgrimage, and to beware of the snares of false doctrine; of prophanes of cōuersation; of wondering at nouelties; leaste beeing taken with the inticements of this worlde we forget our countrie, and reiect the same in respect of our exile: as manie of them did, who being carried-awaie into the captiuitie of Babylon, refused to returne thence into their natieue countrie. In al hardnes and aduersitie let vs comfort our selues with hope to returne one daie into our countrie againe; and although we are in bodie absent, yet in minde let vs be present in heauen with our capitane; and as Paule admonisheth, *Phil 3, 21.* *Let our conuersation be in heauen, from whence also we looke for the Saviour, euen the Lorde Iesus Christe;* finalie let vs beare in mind how y Church in this pilgrimage is gouerned by the prouidence of God, who wil see that



CHAP. 12. *of the 84. Psalme.* VER. 1.

Y no rage either of Satan or of anie limme of his shal vterlie destroy the same. For as God was alwaies in the tabernacles of his people in the wildernesse, and miraculouſlie did foster, and defende them: So Christe, our capitaine wil neuer be from his Church, according as he hath promised, *I am with you until the ende* Mat. 28, 20 *of the worlde.*

Finalie, seeing the Church is in a strang countrie, and tendeth home-ward, that is to the heauenlie Ierusalem, it standes her-vppon in this hard pilgrimage to followe her capitaine rightlie, that by his direction she maie at the length happily attaine vnto her desired home, For as the capitaine of the people of God, Moses, conducted the Israeltes out of Egypt through the red sea; and after him Ioshua brought them into the promised lande: So Iesus Christe, and none else, shal bring his Church into the celestial countrie; according as he testifieth of himselfe, saying, *I am the waie, the trueth, and the life.* And albeit Augustine doth featelie interprete that saying of Christ, when he saith, He was *the waie not erring; the trueth not deceiuing; the life not failing; the waie in example; the trueth in promise; the life in reward:* yet for somuch as this asseueration containeth manie good lessons, & comfortes I wil expounde the same somewhat more plainelie, & at large.

7, *The true Church followeth her capitaine Iesus Christ.*

John. 14, 6.

H 5

These



These three things are diligentlie to be distinguished, *The waie, truth, life*. Whereby first of al generalie is signified, howe Christe alone is the beginning, middle, and consummation of our saluation and happinesse: and therefore, that workes neither going before faith, nor conioined with faith, nor yet following faith, doe merite saluation, and happines. Then particularlie the manner would be gathered out of the scriptures, how Christ is the waie; how the truth; and how the life.

*How Christ  
is the waie  
by doctrine.*

Howe therefore is Christ the way? He is the way both by doctrine, and by merite, and by example. By doctrine, in teaching vs those things which tend vnto our saluation, according to that of Iohn, *No man hath seene God at anie time: the onelie begotten sonne of God, which is in the bosome of the father, he hath declared him:* and Paul saith, *Iesus Christ of God is made vnto vs wisdom.* For this eternal sonne of God hath alwaies beene present with his Church, and by his spirit instructed the Prophets touching himselfe as witnesseth Peter. And therefore whoso abideth in the doctrine of Christ, abideth in the waie of saluation: but he that wandereth from the doctrine of Christ, runneth headlong into the way of perdition. So then let our onely care be, to imbrace, and defend the synceritie of the Gospel, setting apart al danger either of life, or goods. And let

VS

vs know, y<sup>e</sup> he  
He that loseth  
How is Ch  
he alone by th  
denied vs fr  
obedience whe  
that we may be  
as though we o  
And this is it w  
of the law for ri  
beloneth, that is,  
as much as the l  
ousnes perform  
grace imputed  
possible at large  
where he conta  
ning in these w  
once many be cam  
one, many are ma  
the same effect  
made his finnes,  
nesses to be ours.  
cruelie doe part  
waile their offe  
mance do flie vn  
without respect  
beue. For the b  
virtue of y<sup>e</sup> sa  
Christ his righ  
to everlasting



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vs know, y<sup>e</sup> he was true of his word which said *Mat. 10, 39*  
*He that loseth his life for my sake, shal saue it.* *Luke. 9, 24.*

How is Christ the waie by merit? Because *Howe Christ*  
 he alone by the obedience of the crosse hath *is the waie*  
 clensed vs from sinne, and imputeth to vs his *by merit.*  
 obedience whereby he hath fulfilled y<sup>e</sup> lawe,  
 that we may be cou<sup>nt</sup>ed righteous before God,  
 as though we our selues had fulfilled the same.

And this is it which Paul saith, *Christ is the end* *Rom. 10, 4.*  
*of the law for righteousness vnto euerie one that*  
*beleueth,* that is, Euerie one that beleueth, hath  
 as much as the law requireth, namelic righte-  
 ousnes performed by Christe, but through  
 grace imputed vnto him; which thing the A-  
 postle at large expresseth by a comparis<sup>on</sup>,  
 where he containeth the summe of his mea-  
 ning in these words, *As by one mans disobedi-* *Rom. 5, 19.*

*ence many became sinners: so by the obedience of*  
*one, many are made righteous.* And Augustine to  
 the same effect doth saie, *Our sinnes he hath*  
*made his sinnes, that he might make his righte-*  
*ousnes to be ours.* Of this merit of Christ they  
 truelie doe participate, who confesse, and be-  
 waile their offences, and by vnfeined repen-  
 tance do flie vnto the mercie of God, offered  
 without respect of persons to so many as be-  
 leeue. For the beleuer is clensed from sin by  
 y<sup>e</sup> virtue of y<sup>e</sup> sacrifice of Christ; is endued with  
 Christ his righteousness; & receaued gratis vn-  
 to euerlasting life, y<sup>e</sup> is in one word, is iustified.

For



For iustification is nothing else but an absolving of the beleeuing man from sinne; an imputing of the righteousnesse of Christ; and a free accepting vnto euerlasting life for Christ his sake. And whosoever shal patch his owne merite with Christs, as either à part, or à cause, or consummation of righteousnesse, is doubtlesse out of the waie, according vnto that of Paul vnto the Romanes, *Being ignorant of the*  
*Rom. 10, 3. righteousnesse of God, and going about to stablish*  
*their owne righteousnesse, they haue not submitted*  
*4. themselves to the righteousnes of God. For*  
*Christ is the ende of the lawe for righteousnesse*  
*vnto euerie one that beleueth.* Wherefore abide we in the way of Christ his merite, least with the vnbeleeuing Iewes, and idolatrous Papistes we vtterlie forgoe righteousnes, and saluation.

*Christ howe  
the waie by  
example,*

*Iohn. 13, 15.*

*Ioh. 13, 24.*

*Ioh. 15, 12.*

*Ioh. 8, 12.*

Howe is he the waie by example? In proposing himselfe for à paterne of godlines, according to that; *I haue giuen you an example, that ye shoulde doe, euen as I haue done to you.* Againe; *Loue ye one another, as I haue loued you.* *I am the light of the worlde, he that foloweth me, shal not walke in darkenes, but shal haue the light of life.* Nowe he doeth folowe Christ, who both embraceth his doctrine, and resteth vpon his merite, and placeth the example of Christ, as à light, before him.

Then by doctrine Christ doeth illuminate

more the mind  
by merite he d  
ple prescribed  
he deserueth to  
saluation, and

Howe is Ch  
both in fulfillin  
forming prom  
libertie and fre  
phesies of the  
olde Testamen  
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su, but grace a  
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gures, Christ i

Againe he c  
He hath promi  
he giueth an e  
by his wonder  
the rage of Sa  
mised that the  
the Church, w  
fullie.

Finalie he i  
libertie. Hith  
time in my way  
truth shal make  
of sinne, he  
of God, so th  
ouer you. An



CHAP. 12. *of the 84. Psalme.* VER. 1.

nate the minde, that he may shewe the father; by merite he doeth iustifie; and by his example prescribeth a rule to liue by: so that iustlie he deserueth to be called the onelie waie of saluation, and happines.

Howe is Christ the trueth? He is the truth, *Christ how both in fulfilling the prophecies; and in per- she truth.* forming promises; and finalie in giuing true libertie and freedome. For firste al the prophecies of the prophets, and figures of the olde Testament are fulfilled in him, according vnto that of Iohn: *The lawe was giuen by Mo- Iohn. 1, 17.* ses, but grace and trueth came by Iesus Christ: that is, what Moses hath shadowed by figures, Christ in trueth hath fulfilled.

Againe he doth constantlie kepe promise. He hath promised to be with his Church, & he giueth an euident token that he is present by his wonderful preseruing y<sup>e</sup> same amiddes *Mar. 28, 20* the rage of Satan & his limmes; He hath pro- *Mar. 16, 18.* mised that the gates of hel shal not ouercome the Church, which promise he keepeth faithfullie.

Finalie he is the trueth also, in giuing true libertie. Hitherto is that of Iohn, *If yee con- Iohn. 8, 31.* tinue in my worde, ye shal know the trueth, and the trueth shal make you free: that is, of the seruants of sinne, he wil make you the free sonnes of God, so that sinne can haue no more power ouer you. And this was it which afterwarde  
in



36. in the same chap. is said, *If the sonne shal make you free, you shal be free in deed.* And the sonne maketh free, when he endueth man with his spirit, according to the saieng, *Where the spirit of the Lord is, there is libertie.*

*Howe Christ is the life.*

Howe is Christ the life? By regenerating, sanctifieng, and glorifieng. By regenerating, because through his spirit he regenerateth vs into new men. For through beleeuing, we by a certaine secret blast, and working of the spirit of Christ, are borne the children of God,

*Iohn, 1, 12.*

according to that saieng, *He gaue power to be the sonnes of God, euen to them that beleue in his name.* The greeke word in that place signifieth not so much a power as a preheminance.

And therfore Nonnus did aptlie expresseth it *ὡς ἐν ἑνὶ τιμῶν*, that is, a celestial honor or preheminance. Howe this new spiritual natiuitie commeth to passe, Christ teacheth, Iohn. 3.

*Iohn. 3, 8.*

*The wind bloweth where it listeth, and thou hearest the sounde thereof, but canst not tel whence it commeth: so is euerie man that is borne of the spirite, that is, As nothing of the wind is perceiued, but through the blast and sound: so we be regenerated after an hidden forme whē we beleeue, but that regeneration is percealed through the power, and working of the holy spirit in the man regenerate. A notable token of this newe regeneration, is Baptisme. Furthermore here would be considered the co-*

*nam*



CHAP. 12. *of the 84. Psalme.* VER. 1.

parison betweene the life of nature, and the *Life of na-*  
 life of grace, the more to stir vs vp vnto the *ture, and*  
 loue of the life of grace. The life of nature *grace.*  
 is verie short: but the life of grace is the be-  
 ginning of immortalitie. As an image, hath  
 the shape, and not the substance: So this pre-  
 sent life hath nothing permanent, nothing of  
 continuance. And therefore Paul doeth saie,  
*The fashio of this world goeth-away;* for this pre- *1. Cor. 7. 31*  
 sent life hath manie sudden changes: But the  
 life of grace, wherebie we are the sonnes of  
 God, hath the thinges which euermore abide  
 and continue. The present life, is caled a na-  
 tural life: but the life of grace, is a diuine life,  
 as witnesseth the Apostle. The present life is  
 excluded out of Paradise: but the life of grace  
 is entered into the spiritual paradise; where-  
 fore henceforth beware we of trappes, least a-  
 gaine, deceaued of the old serpent, we be ex-  
 cluded out of Paradise.

Againe, Christ is the life by sanctifieng. *Christ the*  
 For the regenerate more and more dailie by *life by san-*  
 the power of y<sup>e</sup> death & resurrection of Christ *ctifieng vs.*  
 are mortified in the flesh, and quickened in y<sup>e</sup>  
 spirit. For so saith y<sup>e</sup> Apostle, *Know ye not, that* *Rom. 6. 3.*  
*al we which haue ben baptized in to Iesus Christ,*  
*haue beene baptized into his death? We are bu-*  
*ried then with him by baptisme into his death, that*  
*like as Christ was raised-up from the dead by the*  
*glorie*



glorie of the father, so wee also shoulde walke in newnes of. Therefore that the fleshe is mortified in vs, it is done by the vertue of Christe his death; that the spirite is quickened, it is by the efficacie of Christ his resurrection.

*The renu-  
ing of the  
image of  
God in man  
what?*

This mortification and this quickening, be partes of sanctification, whereunto the Apostle testifieth we are called. This sanctification or separation of man from the vncleanesse of the gentiles, through the mortification of the fleshe; and coniunction of him with God through y quickening of the spirit, is y renuing, or repairing of the image of God in man. Wherefore as the image of Caesar in coine, putteth men in minde what is due to Caesar: So this image of God, doeth admonish man, what he, bearing this image of God, oweth to God.

*Christ the  
life by glori-  
fying vs.*

Last of al, he is called the life by glorifying. For by his owne power he shal raise vs vp; & being vp-raised, he wil endue vs with immortal glorie. For they are both the benefites of Christ, to wit, both the raising-vp of the dead and the giuing of eternal life, wherein wee shal be conformable to him worlds without end. This likenesse of the Church with Christ which is the coniunction, and knitting of him with God, is mans perfect felicitie, yea and the ende of man. For if that be mans ende, which maketh him perfect and blessed, so  
that

*Perfect fe-  
licite what?*

that he shal  
and is therefo  
peralteth vne  
the most  
lasting life, tha  
wherein man  
Sith God hath  
doured lie wi  
this end, acco  
men shal be  
end, he wil alle  
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comforte of



CHAP. 12. *of the 84. Psalme.* VER. 1.

that he shal neither want, nor wish any thing, and is therefore named the ende, because it pertaineth vnto the last, and most perfecte; the most perfecte state of man in the euermore. Sith God hath made man for this end, he vndoubtedlie wil haue al men to attaine vnto this end, according to this saieng, *God wil that al men shal be saved*, and because he wil the end, he wil also the meanes vnto the end: and therefore the Apostle addeth, *God wil that al men should come vnto the knowledge of the truth*. For without this meane none can come vnto the end. Therefore seeing the ministerie of the Gospel is appointed for this ende, who seeth not howe necessarie, howe diuine, and howe louelie it is! Whoso truelie putteth this ende before his eies, wil not easilie be terrified from the confession of the Gospel by anie threates, and afflictions of Tyrantes.

Let this then suffice to be spoken touching the true Church. Vpon the third verse, God willing, we purpose to entreate, of the triple state of the Church, to wit, vpright, troubled, and exiled. Also of the inward and external notes of the true Church. And vpon the sixte verse we wil discourse of the crosse, and of the comforte of the Church vnder the crosse.

I

CHAP.



## CHAP. 13.

*The cause whie the Church is so be-  
loved, and amiable to the  
Lord of hostes.*

\* Above cap.  
3. Pag. 9.

IT foloweth nowe that we shewe, which I  
proponed in the thirde place,\* whie the  
Church is so louelie, and amiable in the cies of  
the Lord of hostes.

Mat. 3, 17.

The cause of this loue is not founded in vs,  
but in the Lorde of hostes himselfe, as Paule  
writing vnto the Ephesians, doth saie, *He  
hath loued vs in the beloued*, and God the fa-  
ther gaue this voice from heauen, *This is my  
beloued sonne in whome I am wel pleased*. Euerie  
one therefore who is in Christ through faith  
is beloued of God, and become amiable, in  
respect of the goodnes, that is the righteouf-  
nes, and bewtie, that is the holines of Christ,  
communicated vppon him. For these two  
things, to wit, goodnes and bewtie do allure  
the mindes of men to loue them who are en-  
dued therewithal. The Church then is loued  
of God in the beloued, and that by reason of  
the societie which y<sup>e</sup> Church hath with Christ.  
Now for the better vnderstanding what kind  
of societie it hath with Christ, for wh<sup>ch</sup> the  
Church becommeth so amiable to the Lord

*Societie  
with Christ.*



CHAP. 13. *of the 84. Psalme.* VER. I.

of hostes, certaine degrees of fellowshippe which men haue with Christ both God and man, would be considered.

Generalie men haue a double societie with Christ, the one whereof is not healthful, the other healthful. Of the vnhealthful *Vnhealthful societie of how manie, sortes.* societie, there is a threefolde sort. The first is of nature onelie, that meane whereby men are conioned with Christ by the communion onelie of nature, as are al nations which know not Christ, the infidel Iewes and Turkes. The seconde is of nature, and of outwarde professiō onelie: when as besid natural societie outward professiō of Christian religion, is ioined; such is the felowship of y vngedlie, who faine theselues for Christians. The third is of nature, of outwarde profession, and of the sacraments onelie. This societie is of hypocrites, who beare a color of holines without a liuelie confidence in Christ.

The healthful fellowship with Christ is *Healthful societie of how manie sortes.* that, whereby men are associated to Christ, through participation of the spirite, and application of the benefites of the Mediator; and this also is of three sortes. The first is of nature, and of inwarde coniunction onelie. Hereby are they conioined to Christ who beleeue in Christ, but yet are not knowne, as are manie born in Turkie, and vnder the Pope. The seconde is of nature, of inwarde coniunction,



and of outwarde profession onelie: such was that of Cornelius before he was baptized.

3. The thirde is of nature, of inward coniunction, of outwarde profession, and of the sacramentes also: And this is the most perfect, such is the communion of the godlie in wel reformed Churches.

This societie of the Church with Christ maketh her to be most louelie in the sight of the Lorde of Hostes. And therefore Dauid not without cause brake into this admiration, *O Lorde of hostes, how amiable are thy Tabernacles!* And Balaam, Num. 24. *How goodlie are thy tentes, ô Iaakob, and thy habitations, ô Israel!*

6. *As the vallies, are they stretched-foorth, as gardens by the riuers side, as the aloe trees which the Lorde hath planted.* For when the Prophet with corporal eies did behold those outward tabernacles, by a propheticall spirite he was carried into the contemplation of the beautie of the Church of Christ, which in deede is goodlie and amiable to God, in respect of her coniunction with Christ, in whome all which beleue, are both righteous, and holie, and beloued of God, and abound with al spiritual giftes, looking for that blessed inheritance, whereof they haue for a most certaine earnest penie, the holie spirit.

Seeing then this fellowship with God in Christ, and through Christ, is the ende of good



good thinges, yea and mans soveraigne felicitie, it is meete that we haue the same in his price and estimation; yea, and preferre it afore al worldlie thinges be they neuer so deere, and precious. Here therefore verie great heed would be had, that we neither through our owne default, nor through others, doe forgoe the same. Through our owne default we leese it, when we waxe slothful, either in reading, or in meditating of the worde; or in the exercises of godlines, as in praier, thankes-giving, frequenting the sacramentes, and so forth. For thereby the spirite of faith is quenched, and man ful shamefullie falleth from this communion.

Through the fault of others wee leese the same, when either through sophistrie, or hypocrisie, or tyrannie, or frowardnes of the people, or by offences vanquished we cast awaie the confession, and breake the bande of this heauenlie societie; and chuse to folow rather manie that are wicked, than a fewe good. For manie there haue beene, which for not defending this fellowship with such a zeale, as they were bound to doe, haue vtterlie fallen from the same, and neuer returned-againe therevnto: such were Cain, Iudas, and Saul.

Let it be had in minde how cursed the societie of men with the diuel, is, for whom are appointed euerlasting punishments.



Hereby now it maie be gathered, whie Dauid so longed for the tabernacles of the Lorde of hostes, as in the second verse it followeth.

## CHAP. 14.

*A description of the loue of the Church towards God; 2. The sundrie significations of the heart, and fleshe.*

Verse 2. MY SOVLE LONGETH, YEA AND FAINTETH FOR THE COVRTES OF THE LORD; MINE HEART, AND MY FLESH HAVE REIOICED IN THE LIVING GOD.

**I**N this verse is shewed, howe the Church shoulde be affectioned towards God. For Dauid by his example here teacheth, howe greatlie wee are to couet societie with the Church of God; that with true and spiritual ioie, we maie reioice in the liuing God.

Beholde here a most goodlie order of the cause, the effect, and ende. The first verse setteth before our eies the soueraigne happines, namelic fellowship with God himselfe; this seconde commendeth vnto vs the desire of y cheifest felicitie in a goodlie example. For by nature we are so framed, that vnto the good which



## CHAP. 14. of the 84. Psalme. VER. 2.

which we knowe we are caried with ful desire, & couet after felicitie withal our strength that we maie enioie the same; which enioieng is the ende, both of the knowledge, and of the desire. In the 119. Psalme, the Psalmist doeth often shewe this desire, when he saith: *I haue had as great delight in the waie of thie testimonies, as in al riches.* Againe, *This testimonies are my delight,* Againe, *My soule is euen worne awaie by reason of the desire I haue to thy precepts continualie.* And againe, *Mine eies haue failed in waiting for thy saluation, and for thy iust promise.* Which thing the 42. Psalme doeth verie liuelie expresse in these wordes, *As the Hart brateth for the riuers of waters: so panteth my soule after thee, o God. My soule thirsteth for God, euen for the liuing God. When shal I come, and appeare before the presence of God?* Therefore as the Hart, in hunting flieth being pursued of dogs, & wearied by a long course and drines, with al gredines desireth the fresh waters: so the minde of Dauid, being now in exile, ful earnestlie longed-for the fellowship of the Church of God, wherein y word soundeth, and praiers with sacrifices are made. For that liuing fountaine is the word of God, from whence true life, and liuelie consolations are drawn. From the cisternes of man, neither life, nor substantial comfort can be fetcht.

Wherefore let vs diligentlie note the order.

I 4

For

Psa 119, 14

24.

123.

Psal. 42, 1.

2.

Word of god  
a liuing  
fountaine.



For first knowledge goeth-before. For, as it is rightlie saide, *That which is vnkowne is vnde- sired.* Secondarilie, of knowledge ariseth a lust not of the flesh, but of the spirite, or frō faith. Thirdlie, this lust by due meanes is carried to attaine, to possesse, keepe, and to enioie the end.

Here let euerie one examine his owne hart, as by a most infallible rule, and leuel, whether he burne with such a desire, as here is described, or no; and if he perceauē that he doeth not burne with this holy desire of the Church which is the chiefeest happines, then some inward light is wanting, that is, he doeth not rightlie vnderstand how amiable this fellowship of the sainctes is in God, and among the selues. Therefore let him seeke light, wherewithal his minde maie be inlightened, & the desire of his heart stirred-vp, and the darkenes of ignorance, and malice, expelled-awaie. But if he perceauē this burning desire, then let him thinke how he is moued with the holie Ghost; and let him inflame this desire within himselfe by meditating of the worde, and by earnest praier, that he alone maie be desired, who alone can fulfil the desire, that so al the grace, which we haue receaued, maie be sent-back vnto the spring of the right fountaine. For man naturalie doth desire, both to attaine the good thing which he longeth for, and ha-  
uing



ning attained to retaine and keepe the same.

But the true, and sound felicitie of man is God himselfe. Therefore man desireth God: who because he is infinite, the desire of him also is infinite, and cannot be satisfied but with him onlie: and hauing him it staieth and ceaseth. This desire, although it should be in euery man: yet in them onlie it is pure, and holie, whose heartes are inlightened, and whose affections are purged by the light of God. To this holie desire, and longing both à certaine care of the spirite, that we maie attaine the thing which we couet-after; and à feare, warines, and courage of mind against troubles that would hurt, is annexed.

But what meaneth he in saying, *He longeth, yea and fainteth*? This fainting is not of one that is wearied, but one that contendeth; nor of one tired, but of one that burneth. For this holie desire cā neuer be so satisfied in this life, but it wil thirst yet more after y<sup>e</sup> liuing fountaine. For continualie this wil be the voice of *Isai. 12, 2.*  
 the Church. *Beholde God is my saluation, I wil trust, and wil not feare, for the Lorde God is my strength and song; He also is become my saluation. Therefore with ioie shal ye draw waters out of the wels of saluation. And ye shal saie in that daie, Praise the Lorde; and cal-vpon his name. And therefore the Psalmist addeth:*

I 5

MINE



MINE HEART AND MY FLESH HAVE  
REIOICED IN THE LIVING GOD.

*Heart of man  
Gen. 8, 21.*

**W**HAT? Is not *the heart of man euil, euen  
from his youth?* Is not the flesh defiled?

Surelie the heart of man before regeneration  
is peruerse, stonie and harde, that is disobedient,  
and wil not giue place to the wordes of  
God. The flesh in like sorte before regeneration,  
is the store-house of al manner wicked affections,  
wherebie it ministreth instrumentes to the committing  
of al impietie and wickednes whatsoeuer. How true this  
is which I saie, I wil shewe by two places of the  
Scripture: the former whereof shal teach vs what in  
trueth we are without the grace of regeneration;  
the latter shal assigne the causes of the same.

What we are, Paul out of the Psalmes telleth  
vs, when he saith: *There is none righteous, no not  
one.*

*There is none that understandeth; there is  
none that seeketh God. Theie haue al gone-out of*

*the waie; theie haue bin made altogether vnprofitable:  
there is none that doth good.* The reason

whie we are such, is expressed, where the  
Apostle vseth these wordes, *I testifie in the Lord,*

*that ye henceforth walke not as other Gentiles  
walke, in vanitie of their minde, hauing their cogi-*

*tation darkened, and being strangers from the life  
of God through the ignorance that is in them, be-  
cause of the hardnes of the heart.* By the hardnes  
of y heart he vnderstandeth an extreme

med-



CHAP. 14. *of the 84. Psalme.* VER. 2.

mednes, wherebie men are not touched with the sense of their wickednes, nor couet after à better state. But after regeneration when by y hand of God the heart is reformed, y is, made newe by God himselfe, and purified through faith, according to that of Dauid, *Create in me a cleane heart, O God, and renue à right spirite within me*, then becommeth it fleshie, that is, tender, and obedient, and hearkeneth to the lawes of God; then it is the place of newe affections, and chiefelie of the feare of God, of gladnes, and reioicing. And therefore in à certaine Psalme it is said, *Serue the Lorde in feare, and reioice in trembling*. This feare is a childish feare, holie, and pure: and the reioicing is of the spirite. When after this maner the heart is enlarged, and reioiceth, this enlargement, and reioicing is shed ouer the whole bodie. For seeing the hart is the beginning of life in man, frō which diuers veines like conduct pipes do cōueie an hot, and feruent spirit ouer the whole bodie; maruel it is not, being enlarged, as it falleth out in à ioie to imbrace the obiect, if the more subtil vital spirites are spread ouer the whole bodie, whereof tokens of gladnes doe appeare in the bodie. For, as the hearte wrong together, and the vital spirite kept in, as when we are sad it commeth to passe, the rest of the bodie, is vnquiet, whereof proceeded saying, *My soule is troubled, al my bones are greened*: So the heart being stretched-out; and

Pro. 5. 11, 10.

Psal. 2. 11.

Psal. 6. 3.

4.



and the spirites spread-abroade, the whole bodie is comforted. And therefore Salomon doeth saie, *A ioyeful heart causeth good health, but a sorowful minde drieth the bones.*

Pro. 17. 72.

Furthermore, for so much as the wordes, Hart, & Flesh are diuerslie taken in the Scriptures, I wil here set downe the sundrie significations which theie haue. For, when words haue manie significations, that signification is euermore to be chosen, which agreeth best to the sense and circumstance of the place.

*Diuers significations of the heart*

The heart therefore in the Scripture is taken after three waies. First, and properlie it is taken for one, and the most noble intral in man, as that which is the beginning and fountaine of life, and the first that receaueth life, & dieth last. For in the heart is the vital power, as saith Augustine, which by drawing-up, and giuing aër to coole the heate of the heart, bringeth life and welfare to the whole bodie. For through good aër, it driueth the purified blood ouer y<sup>e</sup> whole bodie by the pulses, caled arteries. Secondlie it is vnderstode metonymicalie. For, seeing the heart is the receptacle of the minde, it is taken for the minde it selfe, and for the properties of the same, as for reason, wil, knowledge, wit, counsel, wisdome.

*Harted men*

Wherefore theie are caled *Homines cordati*, that is, harted men, which haue wit, wisdome, and vnderstanding. Thirddie it is taken metaphorically.

CHAP. 14.  
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heart; or the  
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CHAP. 14. *of the 84. Psalme.* VER. 2.

phoricalie, both for the middle of some thing; and also for that which is hid, & secrete. Whether then you respecte the substance of the heart; or the minde resting in the same; or the natural properties which it hath, God is the author thereof, who vndoubtedlie made nothing which euil was, beeing himselfe moste perfectlie good. But the wandering motions in the heart are wicked who proceede not frō God, but from y voluntarie reuolting of man from God. The moste wise God, so created man, y he had both power to seeke for things necessarie; and virtue to desire them; and habilitie to defende his state. Whereof come those three faculties in man, to wit, the reasonable, concupiscible, and irascible, the which of theselues & in respect of their creation are good, but by an accidental sicknes are become naught and euil. Whence it is that the heart of man is oftentimes in the Scriptures saide to be froward, and wicked. Which thing commeth to passe after this wise. First, when it is infected with false & erroneous doctrine; secondlie, when it is voide of the knowledge of the truth; thirdlie, when it is troubled with vncleane affections; fourthlie, when it assenteth to sin, and foloweth the desires of the fleshe, it becommeth vnpure, and diseased as it were with moste grievous sicknesse; or to speake more brieflie, The heart becommeth peruerse, and

*How the  
hart of man  
becommeth  
froward &  
wicked.*



& euil, whē it is either infected with y plague  
of erroneous opinions; or borne-waie by the  
stormes of euil affections against reason, and  
righteousnes, wherof infinite euils, & diseases  
breake-forth. But, when by the hand of God  
the heart is reformed, then is it deliuered from  
these noisome diseases, and made new, not by  
the alteration of the substance, but of the qua-  
litie or habite of the same, wherebie it becom-  
meth pure and good. Which then cometh to  
passe when y word of God is harkened-vnto;  
and faith fro the worde is conceaued through  
the operation of the holie Spirit, which wor-  
keth in the word. For by faith the hartes are  
purified. Wherof it is that we resist affections  
when theie doe arise, and proue better dailie  
more and more, so that our onlie desire is, that  
God maie like and loue vs. Such an heart Da-  
uid requested of God, when he saide, *Create in*  
*me a cleane heart, and renue a right spirite within*  
*me.* Such an heart Ieremiah exacted when he  
saith, *Breake vp your fallowe ground, and sowe not*  
*among thornes: be circumcised to the Lord, & take*  
*awaye the fore-skins of your hartes,* that is, be ye  
renued, and become a new creature, & casting  
awaye y old man, put-on the new man, which  
after God is created in righteousness, and true  
holines. He therefore termeth the hart fallowe  
ground, & the field y is capable of Gods word  
being neither stonie, nor dirtie, nor thornie, y

is



CHAP. 14. *of the 84. Psalme.* VER. 2.

is not hindred with the thoughtes & cares of this world, frō being a meete place for the celestiall feede. Such an hart the Prophet Ezekiel caleth both one, & also a fleshie hart, in these *Ezek. 11, 19* words: *And I wil giue them one hart, & I wil put a new spirite within their bowels: & I wil take the stonie hart out of their bodies, & I wil giue them an hart of flesh.* Here he caleth that one hart, which cleaueth vnto God alone, & serueth not God & riches, or idols to, or the cares of this world: for it halteth not on both sides. As therefore through the corruption of our nature we haue a stonie, y<sup>e</sup> is an vngodlie, & hardened hart against the word of God, which wil not suffer anie reprehension, no more than the adamant stone wil yeeld to the striker, & this was figured by Moses tables of stone: So a fleshie hart is pliant, obedient, and belecueth, wherein the word of God is ingrauen, & abideth, so y<sup>e</sup> the onlie care which it hath is to obeie the wil of God. And hereof theie are said to be without heart, who are voide of vnderstanding, & wisdom, and obedience, & vpon the head do folowe the desires of the flesh. So that Dauid, when he saith his *Hart doth reioice in the liuing God*, vnderstandeth the new hart, created thorough the grace of God in the newe creation.

Furthermore that our hart deliuered thus from these pestilent diseases, & renewed, maie not run againe into those infections, it should  
euer-



*Meditation  
what;*

*Contempla-  
tion, what;  
Psal. 34. 8.  
A virtuous  
life, what;*

*Flesh how  
taken in the  
Scripture.*

*1. Cor. 15. 39*

*Gen. 61. 13.*

*John. 3. 6.*

*1. Cor. 15. 50*

euermore be occupied in these three things, to wit, In Meditation, which is, a painefull searching-out of an hidden truth; In contemplation, which is, a ioyful wondering at the manifest truth, hence saith the Psalmist, *Taste ye, and see howe gracious the Lorde is;* and in liuing virtuouſlie, that is religiouslie towards God, purelie in minde and bodie, iustlie and louinglie towards the world, and painefulie in discharging the office & calling whiche it hath.

In like sorte the worde Fleshe is in holie Scripture diuerslie vnderſtoode. For sometime properlie and naturalie it signifieth, the earthlie substance, which signification is commonlie knowen, as *There is one flesh of men, and another flesh of beasts, and other of fishes, and another of birdes.* Secondlie by the figure Synecdoche it signifieth euery liuing creature; as when it is saide, *Al flesh was in the arch of Noah,* that is, liuing creatures of euerie kinde. Hence, namelie by a Synecdoche, it is also taken manie-times for man. Thirdlie, by the figure Metonymie it signifieth the accidentarie qualitie of man after the fall of our first parents, namelie for whatſoeuer is in man without y grace of regeneration, as when it is saide, *That which is borne of the flesh, is flesh:* Againe, *Flesh & blond shal not inherite the kingdome of God.* In which places the worde flesh doth signifie the corrup-

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145

CHAP. 14. *of the 84. Psalme.* VER. 2.

ruption of nature cleaving to y<sup>e</sup> flesh through the contagion of original sinne. Fourthlie, it is taken for the outward shewe or appearance of thinges, as when it was saide, *Ye iudge after Iohn. 8, 15. the flesh;* and as when Paul said, *That I now live in the flesh, I live by the faith in the sonne of God. Gal. 3, 20.*

Nowe the circumstance in the Psalme requireth the firste and proper signification. *Mine heart,* that is mine whole minde regenerated by the Spirite of God, *and my flesh,* that is my bodie *have reioiced in the living God.*

The adiective *Living* hath a singular force and Emphasis. For thereby the true God is discerned both from the idols of the Gentiles, who neither live, nor can giue life and saluation: and also from all thinges of this worlde, which are vncertaine, as the fauour of men. Therefore in the 146. Psalme it is written. *Put not your trust in Princes, nor in the sonnes of man, Psal. 146. 3. for there is none helpe in them. His breath departeth, and he returneth to the earth: then his thoughtes doe perish. Blessed is he that hath the God of Iakob for his helpe: whose hope is the Lord his God.* Here he setteth y<sup>e</sup> C<sup>o</sup> of Iakob, who alwaies liueth, against men, who both maie die, and change their mindes, so that who putteth his trust in them, buildeth vpon a tottering foundation. But God, for so much as he liueth f<sup>o</sup>uer, & changeth at no time, can not deceaue: and therefore to reioice in him, it is the surest



surest thing. And Paul in his 1. epistle vnto  
 1. Tim. 6, 17 Timothee chargeth rich men, *That theie trust*  
*not in uncertaine riches, but in the living God.*

Where Paul in y<sup>e</sup> place also opposeth y<sup>e</sup> living  
 God against transitorie riches. To conclude,  
 God who liueth euerlastingly is put against  
 al thinges created. In him therfore who so ho-  
 peth, & doth reioice, shal not be confounded.

Then by the example of Dauid, let vs both  
 by reading, meditation, contemplation, praier,  
 and other exercises of godlines, stirre-vp our-  
 selues, y<sup>e</sup> with Dauid we maie truelie perceauē  
 this spiritual gladnes both in our minde, & in  
 our heart, and let vs not desist from praier, vn-  
 til we feele this spiritual exultation within vs.  
 Dauid being in banishment is derided of his e-  
 nimies, and suffereth punishment for his sins:  
 yet he vnder this sense of Gods displeasure  
 ceaseth not praieng vntil he finde some taste  
 of this spiritual ioie, wherewithal he might  
 comfort himselfe in his troubles. Iob in his af-  
 fliction being both contēned of his own wife,  
 & laughed to scorne of his friends, filled with  
 this ioie doth comfort himselfe, and therefore  
 he burst into these wordes, *I am sure that my*

1ob. 19, 25. *Redeemer liueth.* This comfort of the Spirit  
 haue the holie martyrs of God in al ages op-  
 posed against outward paines. By whose exā-  
 ples let vs also learne to feele in our selues the  
 ioie of the spirite abiding in vs. For as Ber-  
 nard



CHAP. 15. *of the 84. Psalme.* VER. 3.

nard trulie doth saie: *The vital motions do proue that the mind abideth in the bodie: that the spirite abideth in the soule, the spiritual life doth proue.* A special part of this spiritual life is to feele the Spiritual comfort in the liuing God through Iesus Christ, the true life of the Church.

## CHAP. 15.

1. *Where the true Church may be found; 2. The markes of the same; 3. And the triple state thereof in this life.*

## The thirde verse.

FOR THE SPAROVVE HATH FOVNDE  
AN HOVSE; AND THE SVVALOVV  
A NEST FOR HER SELFE, WHERE  
SHE MAIE LAIE HER YONG ONES;  
EVEN THINE ALTARS, O LORD OF  
HOSTES, MY KING, AND MY GOD.

IN these wordes is declared where the true Church maie be sought; what be the markes; & what the confession of the same. The sense of this verse is therefore somewhat the more obscure, because y<sup>e</sup> particles of the similitude or comparison are omitted, which is an vsual thing among y<sup>e</sup> Hebrues. Thus thē let vs fullie make the cōparison. As the Sparow, the Swallow, and other birdes (for he hath put the special for the general) doe build them certaine  
K 2                      nestes



nestes wherein theie keepe, foster and feede their yong: So thou, O Lorde of hostes, hast appointed thine altars for nestes as it were, wherein by thy word, spirite, sacramentes, & discipline, thou engenderest, nourishest, feedest, and defendest thy yong ones, which are the godlie. So that by this comparison is signified, not the affection onelie of the Lorde of Hostes toward the Church, which affection Christ (Matth. 23.) applieth to himselfe, when he saith: *Howe often would I haue gathered the children together, as the Hen gathereth her chickens, & ye would not!* But y<sup>e</sup> euerie one also, who tendereth his own saluation, shold ioine himself to the nestes of God, namelie to the meetings of the godlie, where y<sup>e</sup> publike ministerie is. For the altars, by the figure Synecdoche, do signifie y<sup>e</sup> publike ministerie of y<sup>e</sup> church; the which is a most certaine note of the visible Church. Dauid then doth shewe how that congregation is the true Church, wherein are teachers and learners of the word of God; & wherein not onelie the ceremonies appointed of God are in vse; but also God according to his word is worshipped; and publike confession of the faith is made. For these words, *My King & my God*, are the voice of confidence & confession. Therefore wheresoeuer these things are, there without al doubt is the true Church, and the fellowship of Saintes.

But,

*Markes of  
the true  
Church.*

But, lest  
to benedict  
the, as three  
bled, or a ban  
the Church  
power, & of a  
namelie eithe  
former is y<sup>e</sup> w  
first part of th  
later belöget  
spake therfore  
in the kingdome  
which order t  
some of the p  
more perfect  
from that anci  
more hurtful

1. Christ is the f  
2. The diuine

First therfore  
Empire and  
one chiefe Mo  
by his word ar  
from  
his Monarch



CHAP. 16. *of the 84. Psalme.* VER. 3.

But, least anie should erre in this place, it is to be noted that the state of the Church in this life, is three-folde, either an vpright; or a troubled; or a banished state. The vpright state of the Church consisteth of due order; of lawful power; & of authoritie. The order is two-fold, namelie either of persons, or of actions. The former is y which in this place we make the first part of the vpright state of y church: the latter beløgeth vnto power & authorite. I wil speake therefore now of the order of persons in the kingdome of Christ, which is y church: which order the nigher it commeth vnto the forme of the primitiue Church, the better & more perfect it is; and the more it swarueth from that ancient simplicitie, the worser, and more hurtful it is.

*Triple state  
of the  
Church.*

## CHAP. 16.

1. *Christ is the supreme gouernour in the Church,*
2. *The diuersitie of persons in the Church  
of CHRIST.*

First therefore by due order in this spiritual Empire and kingdome of Christe, there is one chiefe Monarch, euen Iesus Christ, who by his word and Spirite ruleth the kingdome recea. d from the Father. The kingdome of this Monarch is the Church, that is the com-

*Christe the  
supreme  
head, and  
ruler of the  
Church.  
The Church  
what;*



*Two sortes  
of men in  
the Church.*

*Diuers  
kinds of mi-  
nisters in  
the Church.*

*State of the  
ministerie  
in the pri-  
mitiue  
Church.  
Ephē. 4. 11.*

panie of al which beleue through the vniuer-  
sal world, who although theie be far & wide  
dispersed; yet in most goodlie proportiō theie  
do cleaue together, that theie maie make one  
house of God, and one bodie knit and compa-  
cted together by the Spirite of Christ, by mu-  
tual charitie, by communicating of gifts and  
duties, by vsing the sacraments, & by the con-  
fessing & worshipping of one God. Wherbie  
there is such a sweete concent in this bodie,  
that each are touched both with the prosperi-  
tie, and aduersitie of others. Moreouer, seeing  
this congregation is gouerned by the word of  
God, there be two sortes of men in the same, to  
wit teachers of y word, & learners. Whē these  
mutualie like parents & childrē, do reuerence  
& loue each other, then is y Church at a good  
staie. For so theie do both take heed of corrup-  
ting the word; & mutual good wil wil not a-  
lowe of schismes. But among the ministers of  
the word there hath bin alwaie, & is great di-  
uersitie, according to the difference of gifts &  
of calings. For Christ ascending into heauen,  
gave some to be Apostles, & some Prophetes, &  
some Euangelistes, and some Pastours, and Tea-  
chers, who although theie were of equal pow-  
er, as touching spiritual iurisdiction: yet dif-  
fered theie verie much in honour and degree  
of office. Paule in honour, and in o'er sur-  
passed Timothie, and Titus: Timothie in de-



CHAP. 16. *of the 84. Psalme.* VER. 3.

degree and order excelled the other elders of the Church at Ephesus : al which Paul *Acts. 20, 28.* in the Acts caletth Bishops, or Ouerseers. This preeminēce was verie behoueful for y church. For it is impossible y anie thing should be wel done, where al desire to be of equal honor, & degree.

The Church that folowed the Apostles time, the Gospel now being disperfed ouer a great parte of the world, and Churches being established, did appoint as best serued for the profit of the same, an order of ministers, & ordained Patriarches, whose office was to haue à care, y Bishops of euerie Dioces were chosen rightlie and ordeined; that euerie Bishop did his dutie as he ought to do; and y each Bishops clergie, and flock, were obedient to their Diocesser in al thinges that were godlie. Moreouer it ordained Chorbishops, whom Iustine caletth Proestotae, which were Presidents. Againe it ordained pastors, & teachers.

*State of the clergie after the Apostles*

*Office of Patriarches*

And this was the ordinance of the purer Church, which the reformed Churches for y greater part at this daie, doe reuoke, as far as it is requisite for them, shaking of the yoke of the Popes, who from y time of the Emperour Phocas haue vsurped authoritie, & gouernement ouer the Church of God contrarie both to the commandement of Christ, and examples of the Apostles; which thing some of

*Popes vsurpers of authoritie in the Church of Christ.*



the holie Fathers with the Apostle Paule, did testifie should be the proper note of Antichrist. For since that time al Popes haue borne one & the same person, as theie, who couered with one and the same visour vnder the name of Christ, do endeouour vtterlie to abolish the Gospel of Christ.

## CHAP. 17.

1. What power the Church hath; 2. The kinder thereof; 3. Of the keyes of heauen; 4.

And of the discipline of the Church.

Power of  
the Church  
what;

THE power which we made the second part of the vpright state of the Church, is an authoritie giuen to the Church by Christ, wherebie it is ruled according both to the worde of God, and to profitable and godlie constitutions of virtuous gouernours. For this power is of those thinges which are appointed for the building of the whole bodie of the Church. The which, as it is of Christe: so it must depend vpon the worde of Christe, and according to his worde be exercised for the welfare, and edification of the whole Church. And therefore saith Paul, *Authoritie is giuen vs not for your destruction.*

2. Cor. 10, 8.

Ordinarie  
power of the  
Church,

This power is of two sortes, to wit, either ordinarie, or iuridical. The ordained power

is



CHAP. 17. *of the 84. Psalme.* VER. I.

is that which hath a certaine rule to worke by; which the ministers of the Gospel in the vp-right state of the Church doe folow, and require neither consultation nor the iudgement of the ecclesiastical senate, but doe gouerne the Church according to the rule prescribed. By this power the Preachers doe receiue such into the Church as are conuerted vnto the Gospel, and sweare obeiesance to the king & Monarch Christ, according to this commaundement, *Goe ye into al the worlde, and preach the Gospel vnto euerie creature. He that shal beleene and be baptized shal be saued: but he that wil not beleene shal be condemned.* Hitherto also belongeth that of our Lorde vnto Peter: *I wil giue vnto thee the keyes of the kingdome of heauen, and whatsoeuer thou shalt binde vpon earth, shal be bounde in heauen; and whatsoeuer thou shalt loase on earth, shal be loased in heauen.* Mar. 16, 15. 16.

But what are these keies? These keies of the kingdome of heauen without controuersie are that whereby the kingdome of heauen is either opened or shut. And that by the preaching of the Gospel the kingdome of heauen is both open ed and shut, al the godlie doe confesse, which giue credite to the words of Christe, who in the laste of Matthewe doeth saie, *Al power is giuen vnto me in heauen, and in earth, Goe therefore, and teach al nations.* Matt. 28, 18 And in the 20. of Iohn: *As my father sent me,* Ioh. 20, 21.

K 5

so



22. so sende I you. And when he had saide that, hee  
breathed on them, one said vnto the, Receaue the  
23. holie Ghost. Whosoers sinnes yee remit, they are  
remitted vnto them; and whosoers sinnes ye re-  
taine, they are retained.

*Howe the  
kingdome of  
heauen is  
opened or  
shut.*

How do they open and shut? By remitting  
and by retaining of sinnes. Howe doe they  
remit, and retain sinnes? By preaching repen-  
tance, and remission of sinnes in the name of  
Christ. Therefore the ministers of the Gos-  
pel as much as in them is, doe open the  
kingdome of heauen, and remit sinnes in his  
name who sendeth them in message, when  
they preach the Gospel. Nowe if the auditors  
doe beleue the Gospel, the kingdome of hea-  
uen is opened vnto them, and their sinnes be  
forgiuen, not by the ministers, but of the Lord  
himselſe, in whose name the ministers doe  
pronounce remission of sinnes. But if the au-  
ditors doe refuse to beleue, the ministers be  
saide to shut the kingdome of heauen, and to  
retaine sinnes, and that for the euent ſake,  
not willinglie: for they would ful gladlie haue  
all their auditors to beleue the Gospel, and be  
ſaued.

This power of Christ committed to the  
ministers of the Gospel, is verie aptlie ſignifi-  
ed by keies. For as keies are deliuered to ſtew-  
ardes appointed in families, that they maie  
ſerue the Lord, open and ſhut, not after their  
owne

owne min-  
their maſt-  
pel power  
kingdome  
mandeme-  
holder. For  
men of the  
And there  
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in whome  
they be ſom-

To cor-  
keies of th-  
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Christ is o-  
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One is, of  
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that wil-  
ri deede  
uſe.) So



155

CHAP. 17.      of the 84. Psalme.      VER. 3.

owne minde, but according to the pleasure of their master: So to the ministers of the gospel power is giuen to open and to shut the kingdome of heauen, according to the commandement and precept of Christ the householder. For they are stewardes, not the goodmen of the house; and seruantes, not Lordes. And therefore they are to gouerne al thinges according to the prescription of their Lorde. For this cause Paul doeth name the ministers of the Gospel, *Disposers of the secrets of God:* 1. Cor. 4, 1.  
in whome this onelie thing is required, *That* 2.  
*they be found faithful.*

To conclude, the summe of al is this: The keies of the Church are the word, and faith. For as the preaching of the word of God concerning y<sup>e</sup> attaining remission of sins through Christ is one keie to open, & to shut the kingdome of God, (which keie hath a double vse. One is, of one nature, which is to open the kingdome of heauen: the other is, through the default of the hearers, to shut the kingdō of heauen. And therefore Christ himselfe is to some the fauor of death vnto death, and to others the fauor of life vnto life. But, as he is the fauor of life of his owne nature: so is he the fauor of death through the wickednes of men that wil not credite the Gospel. So in that verie deede it is but one keie, but it hath a double vse.) So whoso beleeueth through the working



king of the holie spirite he adioineth faith to the Gospel, which is as it were another keie of the kingdome of heauen. By these two keies the kingdome of heauen is shut vp; and pardon of sinnes obtained.

Furthermore, as Christ, Peter, Philip, Iohn Paul, and the other Apostles, doe applie this keie sometime to manie together, and sometime to one by himselfe: So godlie ministers of the worde both publiquely, and priuatelie maie vse this auctoritie of opening and shutting the kingdome of God, that is of binding and loosing sinnes. For as this binding, is an adiudging of that man who beleueth not the Gospel, but serueth sinne, and Sathan, vnto death and damnation, vnlesse he repent: So loosing is a setting of him free, who beleueth the gospel, from the woeful bondage of sinne, and the diuel, and a giuing of the most desired libertie in Iesus Christ; that being now set-free from death and perdition he maie serue God by righteousnes for euermore.

Hereby appeareth, both the excellencie of this power; and also howe it is not tied vnto men, as the Pope thinketh, but to the ministerie of the worde; and that ordinarie regiment is subiect to this power, as farfoorth as the Church is guided by doctrine, sacraments, ceremonies, and discipline.

The iuridical power, although it dependeth

*What it is  
to binde.*

*What is  
meant by  
loosing.*

*iuridical  
power of the  
Church.*



CHAP. 17. *of the 84. Psalme.* VER. 3.

deth cheifelic vppon the power of the keis: yet, because it requireth deliberation and consultation in respect of diuerse circumstances falling out manie times, which cannot be comprehended in general rules, I distinguish it from the former power, which I called ordinarie. The iuridical power consisteth in three thinges, to wit, in allowing sound doctrine; in reiecting false opinions; and in exercising ecclesiastical discipline.

That the catholike Church, and euerie member of the same haue power to know, and to allowe religion, it is manifest. For both Christ inuitheth al men vnto himself, that they maie learne of men; and the Apostle send-foorth to teach; and God earnestlie requireth the knowledge of his worde, without which no saluation can be attained. Therefore wicked wretches are the Papistes, who keepe-awaie the laie people, as they are called, from the reading of good bookes, and forbid the holie scriptures to be imprinted and reade in à vulgar speech. whereby doubtles they doe shewe themselues to be the cruel enemies of mans saluation; whome those wordes of our Sauour should terrifie, me thinkes: *Woe to you interpreters of the lawe: for ye haue taken-awaie the keie of knowledge: yee entred not in your selfe, and them that came-in yee forbad.* This checke belongeth vnto the Pharisies in all ages,

I. The church hath power to allowe, and to establish true religion

Luk. 11, 52.



ges, who take to themselves the auctoritie of teaching, but in the meane time by corrupting true doctrine, and that of meere malice and diuelish hatred, they stop-vp the readie waie vnto Christ.

*2. The Church hath power to for bid false doctrine.*  
*Mat. 7, 15.* An other part of the iurisdiction of the Church, is a power to improue, and to reiect false and erroneous doctrine, as the inuention of diuels. Therefore saith Christ, *Beware of false Prophetes; And, Take heede to your selues of the leauen of the Pharisees;* And Paul saith, *If any man preach an other Gospel, let him be accursed.* Neither, as they thinke, doth it make for the Papistes, that our Lorde saith, *The scribes and the Pharisees doe sit in Moses seat: Al therefore whatsoeuer they bid you obserue, that obserue and doe;* For in another place our sauour speaketh of the same Pharisees, *Let them alone, they be the blind leaders of the blind.* Of which I wil conclude two things; one is, Howe they are to be harkened vnto so long as they sit in Moses seat, that is so long as they bring the pure doctrine of Moses. The other is, how al words, whereby we are commanded to obeie the rulers and teachers of the Church, haue a condition though vnexpressed, namelic, how they are to be obeied, if so be they teach those thinges which the Lorde hath inioined them to teach, that is, they are to be obeied, if the Lord speake in their mouthes, and not that olde

old serpent the  
 this also is me  
 that heareth  
 heareth me.

The last p  
 pline, which is  
 bereceaued in  
 kept in order, y  
 oulines modest  
 visiting for C  
 fewer words, I  
 life, and of ma  
 warde of the  
 ourwarde of th  
 of men vnto ge  
 cie of life.

The partes  
 direction and c  
 uerne and guid  
 direction must  
 Gods word; acc  
 magistrates; and  
 good men. The  
 what is to be au  
 and done. The  
 both this rule,  
 the sermons  
 The lawes  
 prescribe a re  
 expedient in



old serpent that seduced our first parents. And this also is ment by those words of our sauior: *he that heareth you (to wit, vttering my words) Luk. 10. 16. heareth me.*

The last part of iuridical power, is discipline, which is a schooling, whereby such as be receaued into the Church are gouerned, kept in order, yea & framed to religiō, righteousness modestie, and other vertues, y nothing vnfitting for Christians be committed: or in fewer words, Discipline is an ordering of the life, and of manners; and a training (aswel inward of the minde, affections, and wil; as outward of the tongue, gesture, and deedes) of men vnto godlines, honestie, and innocencie of life.

The partes of this discipline are to, namely direction and correction. Direction doth gouerne and guid men in the right waie. Which direction must bee vsed after to the rule of Gods word; according to the lawes of godlie magistrates; and according to the examples of good men. The rule of Gods worde, teacheth what is to be auoided, and what to be desired and done. The catechisme of children propo-  
*Partes of discipline.*  
*Direction.*  
*Rule of gods word.*

The lawes of godlie Magistrates doe prescribe a rule, as maie seeme to bee most expedient in respecte of the differences  
*Lawes of Magistrates.*  
 of

3. The Church hath power to vse discipline.

Discipline what:

Partes of discipline.

Direction.

Rule of gods word.

Lawes of Magistrates.



Examples of  
the virtu-  
ous.

of ages, and callings. Hereof there be some canons made for the discipline of the cleargie, and some for the schooling of the common people. Examples of good men are as painted rules of the lawes. For what the lawes by the rules of Gods worde doe describe, and offer to the minde, that by notable examples is set before the eies in a manner. And therefore Christ doeth saie, *I haue giuen you an example*; And Paul, *Be yee folowers of God, as deere children, and walke in loue.*

The best  
waie of tea-  
ching.

The best waie then of teaching is, to shew that by examples, which is taught by rules. And therefore they be much to bee praised who liue so, as they teach; if so be also they teach rightlie, as they liue.

Praise of  
Origen.

For so saide Eusebius entering into the praise of Origen, *This is he who liueth according to his speaking, and speaketh according to his liuing.*

Of correctio  
another  
part of dis-  
cipline.

Correction is that, whereby such as wander from the right waie are brought into the same. This correction is vsed, either by telling men of their faultes, or by exhorting: or by reprobuing, or by threatening, or by punishing. All these at one time alwaies maie not be vsed, but according as he is giuen who hath gone astraie. For if by telling the fault, & by exhortation he amende, other remedies are not needeful. But here prudent Censors of  
br.

behaviour,  
shewe a fathe  
the one encre  
so the other e  
macie. As Am  
chastised, and  
sing, nor amen  
exhorting, chi  
a man from hi  
must be tried,  
ther punishm  
right waie wh  
the doctrine o

This punish  
excommunic  
or cursing, vp  
let vs speake o  
when it is to b  
wiselie to edifi  
compassion, th  
cers being first  
nate guiltie pe  
lar heede must  
not so plucke  
wheate withal  
ded if the end  
are three, be b  
wicked liuer  
his Gospel b  
ans. The sec



behaviour, must endeuer in al correction to shewe à fatherlie minde, not crueltie. For, as the one encreaseth loue toward the correcters. so the other engendereth hatred, and contumacie. As Ambrose doth saie, *He that cruelie is chastised, and chidden, receaueth neither chiding, nor amendement*. But if neither telling, exhorting, chiding, nor threatening wil bring à man from his error, then sharper medicines must be tried, that is, it must be seene whether punishment wil reclaime him into the right waie who hath wandered, according to the doctrine of the Gospel.

This punishment is twofold, to wit, either *Punishment twofold.* excommunication vppon wicked liuers; or cursing, vpon obstinate heretikes. But first *Excommunication.* let vs speake of excommunication, the which when it is to be shoven, it must be done both wiselie to edification, and grauelie with much compassion, the sentence of the superior officers being first pronounced against the obstinate guiltie person. Notwithstanding singular heede must be taken heere, that you doe not so plucke vp the tares, that ye destroie the wheate withal. Which thing maie be auoided if the endes of excommunication, which are three, be had in minde. The first is, that à wicked liuer to the great reproch of God, & his Gospel bee not suffered among Christians. The seconde, that the good also maie

*Endes of excommunication.*

L

not



not be corrupted through the continual familiaritie of the wicked. For, *a litle leaven leaveneth the whole lump*. The last is, that he which hath fallen through shame of the worlde, maie at length repent, and be reconciled to the Church. These three endes are al for the edifieng, and vnitie of the Church. And it is diligentlie to be considered, when excommunication doeth edifie, and when it doeth not. For if it doeth destroe rather than edifie, it must not be vsed at al. Which made Augustin, speaking concerning the remedie of excommunication, to saie, *Let this be done, where there is no daunger of schisme; tares be to be rooted out, so that the wheate be not plucked-up withal*.

Morcouer of excommunication, as also of receauing the brother that fel into the Church againe, you maie reade both in my booke *Of a Pastor* and likewise in mine *Enchiridion*.

*Cursinges.  
Who to be  
cursed.*

*Heretikes  
who.  
Titus. 3, II.*

Cursinge is to be exercised onelie vppon heretikes, that is vpon defacers of the gospel, such as after fundrie admonitions doe obstinatelie maintaine their errors, and wil not repent. These forsomuch as they are, Paul saith, *in themselves damned*, they be vtterlie to be cut from the bodie of Christ, that is from the Church, that others by their contagion maie not be infected, and so by litle and litle the kingdome of Christ be destroyed. And this punishment both maie and ought to be executed



cuted vpon heretikes, first that testimonie of Paul twice repeated, Gala. 1. doth confirme, *Though we, or an Angel from heauen preach vnto you otherwise, then that which we haue preached vnto you, let him be accursed. As we saide before, so saie I now againe, If anie man preach vnto you otherwise then that ye haue receaued, let him be accursed.* Secondlie that commaundement of Paul belongeth hitherto, *Reiect him that is an heretike after once, or twice admonition, knowing that he thāt is such, is peruered, and sinneth being damned of his owne self.* Hitherto also maketh y of Iohn in his second Epistle, *If ther come anie vnto you, and bring not this doctrine, recease him not to house, neither bid him, God speede.* Hitherto in like sort tende the examples of the fathers, who by this cursing punished both Arrius, Sabellius, Manes, & others. And that this heauie punishment of al other maie rightlie be vsed, special heede must bee had that it be not exercised rashlie, through affectiōs the matter being not throughlie examined, and knowen. Which when it is not done, the cursing doth not somuch bind them which wrongfullie are stricken, as it doth the which vniustlie condemne. For, seeing y God vnloaseth what man bindeth, the rashnesse of man is not to be feared in somuch as Christ also did foretel howe the Pharisees shoulde exclude the preachers of the Gospel: as the Pope which is verie Antichrist doeth.



Whome the  
Pope doth  
curse.

For, hee casteth not his thunderbolte of curses against heretikes, but against thē which syncerelie doe defende the writings of the Prophetes, and Apostles; against them, who teach the sinnes of men are clenfed onelie by the bloode of Christ; against them that wil not cal vpon sainctes; against them which wil not embrace al the toies and trumperie of the Pope; Finalie against them, that worship not the Pope euen as God himselfe, that is against them, which preferre not the Popish traditions before the worde of God. Wherefore the Popes curssings be no more to be feared, then are the curses of a filthie fleshlie loue, who blameth such as he hath ben naught withal for leauing his wicked companie, and ioining themselues to honest men in godlie marriage.

## CHAP. 18.

1. Of the auctoritie of the Church; 2. of traditions; 3. of the interpretation of the scriptures; 4. and of the outward notes of the vpright state of the Church.

\* Above cap.

15 pag. 149

Traditions.

With this power there is auctoritie ioined, which I saide \* was the third part of the vpright state of y<sup>e</sup> Church. Vnder this auctoritie they put tradition, and interpretation of the scripture. By tradition the Papistes vnder-



derstand the lawes which the Popes, Bishops and Prelates doe thrust-vpon the Church beside the worde of God, yea and often contrarie also vnto the same. And that they maie seeme to stablish, and to builde this their auctoritie vpon the worde of God, they alledge both the saieng of Paul, and the example also of the Apostles. The saieng of Paul is this: *Kepe the traditions which ye haue beene taught,* 2. The. 2, 15 *either by worde, or by our Epistle.* The example of the Apostles they bring-out, who commanded the Gentiles to *absteine from thinges offered vnto idols, and bloode, and that that is strangled.* Hereof y Papistes do gather two things: One is, howe they haue auctoritie to make what traditions they list; another that the people oweth obedience vnto them. But what answere is to be made maie appeare, both by the exposition of the word Tradition; and also by the difference of rites and ceremonies. First therefore let vs shew how this word tradition is vsed. For both y Apostles, and y holie fathers also tooke it far otherwise, than do the papistes; & by the comparing of scriptures we wil make it euident. Paul in his first Epistle vnto the Corinthians, writeth after this wise; *First of al I deliuered vnto you that which I receiued,* 1. Cor. 15, 3. *howe that Christ died for our sinnes according to the Scriptures:* And 1. Cor. 11, 23 *For I haue receaued of the Lorde* that

What the word tradition doth signifie.



that which I also have deliuered vnto you, to wit,  
*Mat. 15, 2.* That the Lorde Iesus in the night that he was be-  
 traied, tooke breade, &c. *Matth. 15.* *Whie do thy*  
*disciples transgresse the tradition of the Elders?*

*Three sorts* Of these places I do gather how ther be three  
*of traditions* sortes of traditions: the first of doctrine; the  
 seconde of diuine ceremonies; the last of hu-

*Tradition* mane rites. Tradition of doctrine is y which  
*of doctrine.* is deliuered touching the lawe, and the gospel,  
 and such thinges are conioined with them:

*Tradition* which, forsomuch as they are commaunded  
*of diuine ce-* of God maie not be altered. Tradition of di-  
*remories.* uine ceremonies, is of baptisme, and of the

*Tradition* Lordes supper in the newe Testament; which  
*of humane* likewise dependeth vppon the auctoritie of  
*rites.* Christ, and therefore is immutable. Tradition

on of humane rites containeth manifolde ca-  
 nons both touching ceremonies, and also con-  
 cerning discipline of the clergie & lairie: this  
 maie be altered for the profite of the Church  
 at the discretion of gouernors. Irenæus in his  
 third booke vseth the word Tradition often-  
 times for the doctrine which the Apostles  
 from God deliuered to their auditors; and the  
 same auetor calleth the Apostolical Creede y  
 the tradition of the Apostles. Now then see-  
 ing the Church, according to the doctrine of

Paul, hath auctoritie to ordeine such rites as  
 make for edification, for so he saith, *2. Cor. 10, 8.*  
*1. Co. 14, 40* *giuen vs for edification; Againe, Let al thinges*

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CHAP. 18. *of the 84. Psalme.* VER. 3.

be done comelie and in order: godlie magistrates maie appoint rites for comelines, and order sake. The ende of comelines is twofolde; first *Endes of comelines in the Church.* by these helps to stir vs vp vnto godlines, secondlie, that modestie and grauitie maie bee seene in the handling of Gods matters. Order *Why order is to be obserued in the Church.* hath three endes; one is, that rulers, and preachers of the worde maie haue a certaine rule to worke by; another, that auditors maie bee trained vp vnto obedience and discipline; and the third, that peace and concord maie be provided for, the Church being set in a good staie. And herein the people doeth owe obedience to y<sup>e</sup> magistrats of the Church; yet with certaine conditions. For in the traditions of *How manie things are to be avoided in the traditions of men.* man manie thinges are to be taken heede-of. First, that they be not contrarie to the rule of faith; neither that they bring vs from Christ. As doe manie of the popish rites of inuocation of sainctes; of prophanation of the masse; 1. of buieng & selling pardōs; of bearing-about & worshiping bread; of holie water; of rosaries; of sundrie consecrations; of y<sup>e</sup> toies of purgatorie; & such like infinite vanities and deceipts of the diuel. In these the godlie are excused by the cōmandement of an hier auctoritie, whereby we are bidden to bewar of idolatrie. Secondly, that they be not preferred 2. before Gods heauenlie worde, and ceremonies; as they were some time by the Pharisees, as maie appeare in y<sup>e</sup> Gospel after Mark: *ye re- Mark. 7. 9*

I. 4

iect the



2. the commaundement of God, that yee maie obserue your owne traditions: and are at this daie by the Papistes; as maie appeare by the punishments whereby the transgressors of Gods commaundement, and of the Popes traditions are corrected. It would therefore be knowen, that as the traditions of God through the commaundement of God doe binde vs vnto perpetual obedience: so the traditions of men must giue place to Christian libertie and that without case of offence. Thirdlie that they be not deemed necessarie vnto saluation, nor counted for the seruice of God of themselues, and *ex opere operato*, as they vse to saie. Last of al, that vnder the pretence of indifferencie they destroie not religion. For as the Papistes are subtil, such thinges as appeare to the eies goodlie, they doe amplifie; and vnder a sweet baite they hid deadlie poison. Some Papistes do exclaime how their Masse, is neither commaunded, nor prohibited by the word of God and therefore is a thing indifferent, and was in the feare of God ordained by the godlie fathers for the memorie of y<sup>e</sup> sacrifice of Christ. But vnder this goodlie shewe of wordes, as vnder a faire garment as it were, they conceale an abominable idole; whereof in due place \* we purpose to speak. And therefore it is wiselie to be regarded, when true consideration is had of comelines and of order.

\* Chap. 24.  
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part.

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CHAP. 18. *of the 84. Psalme.* VER. 3.

Interpretation of the Scripture, (which is another thing theie put-vnder the authoritie of the Church) being a free gift of God, which the Lord bestoweth vpon whom he list, cannot be tied by mans authoritie vnto anie certaine caling of men. For as in olde time God bestowed not the spirite of prophecie, neither vpon the ordinarie Bishops onelie, naie fewe of them were adorned with that excelent gift; nor to the tribe of Leuie onlie, but at his pleasure made manie of other tribes to be famous therebie: So the Sonne of God wil not haue this gift to be tied to ordinarie succession, but bestoweth it vpon whom he wil. In the tentes of the Hebrues it is giuen-out how Eldad and Medad did prophecie in y<sup>e</sup> hoste; which thing when Ioshua the seruant of Moses could not brooke, he requested his Lord to forbid them. But what doth Moses? *What, saith he, Enuieest thou for my sake? Yea, wold God that al the Lords people were Prophetes, and that the Lorde would put his spirite vpon them!* So then the spirite of prophecie, and exposition of Gods worde, is the peculiar gift of God. Which he bestoweth by meanes somtime, and sometime without meanes. When it is giuen without meanes it is counted for a miracle: but when by means, it is Gods ordinarie gifte, which he both imparteth vpon such as earnestlie call vpon him, & labor therefore; and encreaseth in those who

*Interpretation of the Scriptures.*

*At the Leuitics, nor onelie the Leuites did not prophecie.*

*Num. 11, 25*

*26.*

*27.*

*28.*

*29.*



doe vse it rightlie vnto his glorie.

*Touching  
interpretation of the  
Scriptures  
three things  
to be noted.*

But three things in this place are to be obserued. The first, although God indue manie with this gift, yet that none presume to teach in the Church, being not lawfullie caled therevnto. For theie are neuer blessed in their doings, which rush into the office of teaching without lawfull caling; and doe runne before theie are caled. Which thing, if some factious fellowes would thinke-vpon, such troubles would not be in the Church at this daie, as there be. The seconde, that both the whole Church, and euerie member of the same, haue power, as aboue \* also I touched, to proue the spirites. For so saith the Apostle, *Trie the spirites whether theie are of God.* The third is, how al the wordes of interpreters be not of equal weight. For some are probable, some certainlie true, and some are mee relie erroneous. Things probable, for y<sup>e</sup> authoritie sake of the vtterers, are so long to be inbraced, as theie be not drawn into a wrong conclusion. Which if it fal out, we must not for mans credite, depart from the manifest truth.

*\* in the chapter  
immediatlie going  
before,  
page. 157.*

*I. Iohn. 4. 1.  
What  
things interpreters  
doe  
utter.*

Things certainlie true, such as are both gathered, and confirmed out of the worde of God, are none otherwise to be receaued, than if God himselte had pronounced them. For the truth of them dependeth vpon God. Such are the Creede of the Apostles, of the council of



CHAP. 18. *of the 84. Psalme.* VER. 3.

of Nice of Ambrose, of Athanasius, and such other thinges. Thinges meerelie false, contrarie to the principles of religion, are to be auoided euen as the voice of the serpent that deceaued our first parentes. Of this kinde are the teachings of al heretikes; and such are most of the Popes decrees, and canons. And to the detestation hereof, as thinges accursed and abhominable, we are driuen by the commandement of God his worde; if so be from the heart we loue true religion.

Hitherto concerning the partes of the vpright state of the Church, whose outwarde notes, contained vnder these three partes, be eight as Luther testifieth. The first is the preaching of Iesus Christ, without the knowledge of whome the true Church can not be at al, much lesse discerned. The second is, the right vse of baptisme, which is the doore as it were wherebie men do enter visiblie into the familie of God. The thirde is, the lawful vse of the Lordes supper according to the institution of Christ. The fourth is, the vse of the keies according as Christ hath ordeined it, wherbie the Church declareth her power; when either through preaching it receiueth beleeuers into the kingdome of heauen; or thorough discipline correcteth disobedient children; or receaueth such as repent into fauour againe,

*Notes and marks of the true church in the vpright state. Luther in his booke intituled, De Consiliis.*

1

2.

3

4

The



5. The fift is, an authoritie to cal, and to consecrate ministers through laieng-on of handes on them, who maie either preach, or baptise, or minister the Lordes Supper, or absolue.
6. The sixte is, publique praier, thankes-giuing, and praising of God in the congregation of the saintes. The seuenth is, the Crosse. Herewithal Christ wil haue his to be marked, that theie maie be conformable to the image of his sonne. For whome he hath determined hereafter to glorifie, those he schooleth afore-hand by the crosse, according to that, *If we suffer with him, we shalbe glorified also with him.*
8. The eight is, manifelde offices of loue betweene y<sup>e</sup> household of the Church, wherebie theie declare, howe theie are guided by the same spirite, and make haste vnto the same countrie.

Rom. 8, 17.

## CHAP. 19.

1. Of the troubled state of the true Church; 2. How the godlie should behaue themselves therein; 3. Against an opinion of the Anabaptistes.

Howe, and wherein the Church is troubled.  
1. Pet. 5, 3.

THE troubled state of the Church is, where either the offices both of ciuil, and Ecclesiastical gouernors be mixed, and confounded; or the Prelates take Lordship vnto themselves ouer the Lordes heritage, contrarie to the commandement of Peter; or vnitie is violated by Schismes;



## CHAP. 19. of the 84. Psalm. VER. 3.

Schismes; or the Church by heresies as by raging tempestes is shaken; or discipline is loosed, or hindred either through the might of sinners, or through the cowardnes and feare of Ecclesiastical gouernours.

When the Church is thus out of quiet, it is the parte of the godlie to lament the wounds thereof; to acknowledge the common infirmitie and sinnes of man; and by earnest praier to beg - at the handes of God, that he would vouchsafe to assuage the miseries; and repress the madnes of Satan and his limmes, who set snares either vtterlie to destroe, or greivously to afflict the church. Also let them comfort themselues by the examples of manie good men, who haue felt the same troubles. Let the knowe that God causeth such affliction *for the trial of the elect, as by fire,* as Peter saith. Let them set before their eies the stories of the Church in al ages. For as the diuel did beset our first Parentes in Paradise: so doth he continualie set snares for y godlie in the church, he raiseth vp offenses, and horrible confusions, and persecutions. For betweene the kingdom of Christ, & the kingdom, of Satan there is an vnreconcilable war, according to y saieng *I wil put enimitie betweene thee and the woman, and betweene thie seede, and her seede. He shal be thine head, and thou shalt bruiſe his heele.* Neither be the Anabaptistes, nor Staphile to be

*Partes of  
the godlie  
when the  
Church is  
in trouble.*

*1. Pet. 1. 7.*

*Gen 3. 15.*



*Against the  
Anabaptists  
Staphylus.*

*Mat. 13, 47  
48.*

*Mat. 13, 24  
25. &*

be hearkened-vnto, who denie that to be the true Church, wherein be heresies, & schismes, and manners contrarie to profession. For both Paul doth plainelie shewe the vanitie of those men, who do cal the Church at Corinthus holie; in whose outwarde assemblie for al that there were horrible heresies, pernicious schismes, & manie dead members: & Christ himselfe too compareth the Church not onelie to a drawe net cast-into the sea, conteining good fishes and bad that are taken, but also to a fielde, wherein both wheate and tares doe spring-vp together. Neither was Iudas, both a theefe, & a traitor, a let whie the companie of the Apostles, was not the Church.

## CHAP. 20.

*1. Of the banished state of the Church; 2. How the godlie are to behaue themselves therein.*

THE Church is in banishment, when the godlie either doe remaine and liue where open confession of Christianitie is not admitted; or violentlie be drawen-awaie into such places, where the name of Christe is odious. Albeit this banishment be a miserable thing: yet, when theie cal into their mind the inward societie which theie haue with the blessed Trinitie, and Saintes of God, the godlie doe feeble

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CHAP. 19. *of the 84. Psalme.* VER. 3.

feele à wonderful comfort. And although it seeme verie grieuous to them, to be barred frō the fellowship, and communion of saintes in the sacramentes, and common praier: yet for this wound theie haue à plaster, namelie the ioie of the spirite, wherebie theie reioice and lift-upp themselues against the cōming of the Sonne of God, whom theie looke-for, à redeemer, and the finisher of their saluation.

Secondarilie, as the saintes in this banish-  
ment after the example of Ioseph, and Daniel  
maie beare ciuil offices, gouerne, & be in sub-  
iection to prophane people: so after their ex-  
ample to, theie wil take heed, ȳ neither either  
by superstitious seruice, or by impuritie of  
prophane felowes theie pollute thēselues; nor  
yet suffer themselues, by anie craft of Satan so  
to be bewitched, that theie fal therbie into the  
trappes of the diuel. Those three companions  
of Daniel were in the subiection of à King  
who was both à tyran, and à wicked person,  
yea and in ciuil matters obeied him too, but  
being once bid to worship the image of the  
proude tyran, theie chose to be caste into an  
whote burning ouen, rather than to denie  
their faith. So Daniel would rather be throw-  
en into the denne of Lions, than he would  
but one daie intermit the inuocation of the  
true God.

But aboue al thinges be, theie by heartie  
and

Ioseph.

Daniel.

Three chil-  
dren.

Dan. 3. 19.

20. &amp;

Dan. 6. 10.



and zealous praier at Gods hand, strength, & constancie of faith, and let them knowe that no refuge is neither more safe, or more sure, than is the name of the Lord, that is, earnest caling vnto God. For so doth Salomon saie,

*Rom. 18, 10 The name of the Lord is a strong towre, the righteous runneth vnto it, and is exalted.*

## CHAP. 21.

1. *Of sacrifices in general;* 2. *Of the sacrifices among the Jewes what there were.*

**F**Vrthermore, seing the Psalmist in this verse maketh mentiō of altars, where God laieth as yong ones the godlie, & bringeth them vp; and altars be appointed for sacrifices, I wil adde here-vnto something concerning sacrifices, and that especialie for the Papistes, who by this place would maintaine their idolatrous altars for masses, which the godlie doe knowe is nothing els but a diuelish prophaning of the onelie sacrifice of Christe, who by his onlie sacrifice once offered, hath made the saintes perfect for euermore.

But that the more distinctlie wee maie speake of sacrifices, I wil entreate first of the Iewish sacrifices; then of the sacrifices of the prophane gentiles; after that of the Papistical idol, that is of the Masse, which theie saie is a sacri-



sacrifice; and last of al of Christian sacrifices.

The Iewes by the commandement of God *Sacrifices of the Iewes.* had two altars in the holie citie Ierusalem; neither was it lawful for them in anie place beside Ierusalem to haue anie altars: the one was of burnt offerings, and was caled the altar of burnt offering; the other was of incense, and thereof was caled the altar of incense: both of them were figures of Christ. For as the altar of burnt offering did shadowe Christ, as a purger of sinne: so the altar of incense did figure Christe, as he was an intreator and intercessor for man. For incense did signifie praier. *Altars of the Iewes. where, and what;* Or as witnesseth Dauid, who in his 141. *Psal. 141, 2.* Psal. doth saie, *Let my praier be directed in thy sight as incense; & the lifting-up of mine hands as an evening sacrifice.* For when that holie man Dauid being driuen into banishment could not be at the sacrifices which were made at Ierusalem, *Praiers.* in place of incense he dedicateth holie praiers vnto the Lord; who be therefore signified by incense, because praiers be of none effect vnlesse theie be lifted-up with a godlie affection of the minde. But omitting altars, speake we now of the sacrifices of the Iewes, & that after this maner. First let vs define what a sacrifice is; then shewe we the causes; after that wil wee note the principal kindes; and last of al, adde some general thinges of the figuratiue signification of sacrifices.

M

The



*1. The definition of the Jewes sacrifices.*

*Jewish sacrifices in-stituted of God.*

*Leuit. 9. 24  
1. Ki. 18. 38  
1. Ch. 21. 26  
2 Chro. 7. 1.  
Sacrifices of them-  
selues did  
not pacifie  
God.*

The definition maie be this. Sacrifices of the Iewes were ceremonies of offering giftes, and burnt offerings ordeined of God, & that either to pacifie God being offended, or to testifie their seruice, and religion. Which sacrifices pleased not of them selues because theie were done, but in respect of y<sup>e</sup> faith of the offerers, and thinking vpon the spiritual signification. And that these rites were instituted of God, both the manifest commandement of God often repeated not in Exodus onelie, but also in Leuiticus; and also the testimonies wherebie God did testifie howe he liked wel of such seruice, doth proue. And although before Moses time there was no expresse commandement touching sacrifices: yet that God accepted them being offered by the godlie, the examples of good men doe witnesse.

Wherof it maie verie easilie be gathered how theie were commanded, albeit no mention be made thereof in the written worde. Againe Gods acceptation, doth confirme that he was the auctor of them, not onelie in tolerating them, but also in cōmanding them to be vsed. For at foure feuerall times the sacrifices of the saintes with fire from heauen were inflamed, which surelie was an apparent token of Gods alowing them. And y<sup>e</sup> these sacrifices pleased not of themselues, it maie easilie be gathered. For what wise man wil think that God wil be paci-



pacified with the slaughter, bloud, & burning of beastes set on fire? For the faith therefore of the offerers, and cogitation of a spiritual meaning theie liked God: which thing manie sentences of the Prophetes, doe testifie. Dauid doth saie, *For thou desirest no sacrifice, though I Psal. 51, 16.* would giue it: thou delightest not in burnt offering. And againe, *Here O my people, and I wil speake; Psal. 50, 7.* heare O Israel, and I wil testifie vnto thee: for I am God, euen thie God. I wil not reprove thee for thie sacrifices, or thie burnt offerings, that haue not bin continuallie before me. I wil take no bullock out of thine house, nor goates out of thie foldes. The prophet Ieremiah doth saie, *I spake not vnto Iere. 7, 22.* your fathers, nor commanded them, when I brought them out of the land of Egypt, concerning burnt offerings and sacrifices. And againe, saith Isaiah, *Isaie. 1, 10.* Heare the worde of the Lorde, O Princes of Sodom: hearken vnto the Lawe of our God, O people of Gomorrah, what haue I to do with the multitude *Isaie. 1, 11.* of your sacrifices, saith the Lorde? I am full of the burnt offerings of rams, & of the fat of fed beastes; & I desire not the bloud of Bullocks, nor of lambes, nor of goates. When ye come to appeare before me, who required this of your handes to treade in my courts? Bring no oblations in vaine: incense is an abomination vnto me. These sentences do seeme not onlie to be contrarie to y<sup>e</sup> cōmandement, which so often is to be found in Leuiticus, but also to condemne the whole Aaronical priest-hood with the altars.



But for the concilement of these contrarie speeches, we wil aleage three testimonies, and two examples out of the Scriptures, who plainlie shal remoue awaie al doubtfulnes, Salomon doth saie, *The sacrifice of the wicked is* *abomination to the Lorde.* David saith also, *Vnto the wicked God saide, what hast thou to doe to declare mine ordinances, that thou shouldest take my couenant in thie mouth, seeing thou hatest to be reformed, and hast caste my wordes behinde thee?* And Isaiah after he reprehended y sacrifices of his people, addeth, *Wash you, make you cleane. Take-awaie the euil of your workes from before mine eies; cease to do euil. Learne to do wel; seeke iudgement; relieue the oppressed; iudge the fatherlesse, and defende the widowe.* These places doe plainelie shewe howe the sacrifices of this people were reproued because of the vncleanenes of the heart, and il dealing toward man, or because of their froward confidence, and wicked conuersation. For as the hypocrites did offer their sacrifices before God for a recompence: so the wicked thoght howe by their burnt-offerings theie were sanctified, albeit theie were touched with no feeling of their sinnes. Therefore seeing God commanded sacrifices to be offered, that theie might be exercises of godlines, surelie the offerers ought to bring vnfeigned repentance and faith, without which no maruel it is if the  
sacri-

Rom. 15, 8.

Psal. 50, 16.

Isaie, 1, 16.



## CHAP. 21. of the 84. Psalme. VER. 3.

sacrifices were caled abomination. Caine & Gen. 4, 4.  
5.  
Abel did both offer sacrifices; notwithstanding God had respect vnto Habel and to his offering, that is, vnto his sacrifice: but vnto Caine and to his offering he had no regarde. Whie so? Because Habel bought a faith in the Messiah, whome his sacrifice did shadowe: wherebie also his obedience in sacrificing did please. But Caine sacrificed without faith, presuming vpon the dignitie of his worke. And therefore no maruel though God had no regard vnto his offering.

The summe of al is this: that sacrifice spiced with faith pleased as fat, and grateful: but that voide of faith it displeased as drie, & vngateful. But Dauid moste plainlie of al sheweth in his 51. Psal. when the sacrifices of burnt offerings do please; for thus he saith: *The sacrifices of God are a contrite spirit; a broken heart,* Psal. 51, 17.  
*O God thou wilt not despise.* Ioining there-vnto by and by, *Then shalt thou accept the sacrifices of righteousness, euen the burnt offering and oblation;* 19.  
*then shal theie offer calues vpon thine altar.* Therefore let y beginning of each good worke proceede from an heart purified through faith, without which euerie worke, secme it to the eie neuer so holie, is abominatiō before God.

This I haue spoken the more at large, because of some among the fathers, who not well vnderstanding the wordes of Dauid, and of



Isaiah, do agre with Porphirie, who most wickedlie did slander the sacrifices of the Iewes, which were in vse, so long as the commonweale of Moses did stand. But the fathers: somewhat to excuse these Iewish sacrifices, saide howe God did not command, but onlie suffer them to the ende theie might keepe the Iewes from idolatrie wherunto theie were inclined.

2. Causes of  
the Iewish  
Sacrifices

The first  
cause of  
sacrifices.

Rom. 8, 7.

Now let vs see the causes of Iewish sacrifices in order, as we did propose in y<sup>e</sup> second place. First therefore the cause commanding offereth it selfe, who is God himselfe. Who, for that he is mozte wise, not without great wisdom did command, and appoint this ceremonie. Against whome, albeit dust and ashes wil set himselfe, and obiekt manifolde absurdities: yet content we our-selues with the mozte wise counsel of God, the which let vs oppose not onelie against that Atheist Porphirie, but also against the diuel and his members, who dare to oppose the dotinges of their foolish braine against the wisdom of God. Let vs knowe that the saying of Paul is true, who saith, *The wisdom of the flesh is enimitie against God.* Thorough this cause commanding, the godlic among the Iewes, did knowe, both how their sacrifices pleased God, when through faith theie were done vnto Gods glorie with true me-



meditation of the spiritual signification, and also that theie were bound vnto obedience vntil Christ came of whome those sacrifices were figures, and who by his owne and perfect sacrifice should set an ende to all figuratiue sacrifices.

But, seeing the Iewes at this daie do obiekt to vs howe their sacrifices should not be abolished, because God is vnchaungeable: I doe answere, so long as the cause and condition of the decree is in force, so long doth God himselfe abide constant and vnchangeable. The material cause of Iewishe sacrifices was either the fruite of earth, or cleane beastes, which by certain tokens are distinguished in Leuiticus from the vncleane. It was furthermore enacted that theie should not vse either leauen or honie in their sacrifices, but that theie should season euerie sacrifice with salt. For God the law-giuer would haue them to acknowledge him to be auctor of al, as wel of such things as doe spring from the earth, as of al liuing creatures beside that are breade; and also craue his blessing, & refer the vse of al thinges vnto his owne glorie. The formal cause was the verie manner of sacrificising; which for that it was diuers, it were much to prosecute the same in this place; and therefore I remit the reader vnto the book of Moses caled Leuiticus.

*The second which is the material cause of sacrifices.*

*The thirde, which is the formal cause of sacrifices.*



*The last,  
namelie the  
final cause  
of sacrifices.*

The endes of the sacrifices instituted, were foure: whereof the first was, that the people prone vnto idolatrie might be reclaimed therefrom by these exercises. The second, y<sup>e</sup> Gods people might bee kept in the seruice of one God, and haue a dailie occasion to exercise godlines. The thirde, that the people might haue a type of Christe the sacrifice to come. The fourth, that by thinking of Christ the sacrifice to come, the Iewes might be warned of the grieuousnes of sinne, the which forsomuch as it could not be cleansed by the blood neither of buls, nor of goates, theie might know howe to be cleansed throughlie from their sinne, theie had neede of the blood of the immaculate lambe, that is of the promised seede, or Messiah, who alone could tel howe both to abolish the workes of the diuel, sin, and death, and also pacifie the offended father. Secondlie that in this minde theie should flie vnto the mercie of God proposed in the forenamed seede, and by faith depend vpon that seede, glorifieng y<sup>e</sup> Lord both in al their mind, heart, wil, & conuersation, who of his infinite goodnes, and wise counsel would after such a sorte redeeme mankind. With such motions did the fathers, Habel, Noah, Abraham, Isahac, Iaacob, Moses, Dauid, Salomon, Elias, and manie o<sup>th</sup>er which feared God, sacrifice.

For these knew right wel how by the outward

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CHAP. 17. *of the 84. Psalme.* VER. 3.

warde worke onelie, God was not pleased, but that he respected besid, the faith, and the mind of the offerers. Notwithstanding some as hypocrites & wicked liuers among this people, did thinke that God regarded the outwarde worke, and thereby was pacified as by an expiatorie sacrifice. And therefore the Lorde doeth testifie that their sacrifices were both abominable to him, and neuer exacted of him.

In the third place the kindes of the olde sacrifices doe folow, the principal and cheefe diuision whereof is this: That one kinde was expiatory caled *Olah*, & burnt sacrifice, which was offered for sinne by a certaine shewe of purging. For in verie deede it purged not sinne, but onelie bare a figure of the purging to come through the onlie sacrifice of Christ, al this being lifted vp vpon the altar was consumed with fire. Whereby was signified, that Christ the Priest and the sacrifice shoulde be lifted-vp vpon the altar of the crosse, & with the fire of loue be burned for our sinnes. Another was of testification called *Hodah*. For it was done either for supplication, or thanksgiving sake, or else for exercise of godlinesse: the which of the principal ende thereof was tearmed, eucharistical, as that other istical, that propiciatorie. For as Paul interpretes yf same, it signified purging to come through

3. Kindes of  
Iewish sa-  
crifices.

The first  
kinde of sa-  
crifices.

The second  
sort of sa-  
crifices.  
Sacrifice  
Eucharisti-  
cal, or Pro-  
piciatorie.



Rom. 3. 25. the blood of Christ. For so he saith, *Whom God hath set-forth to be a reconciliation through faith in his blood.* Whatsoever other sortes be mentioned, they are contained vnder these.

4 Figuratiue  
significations  
of Iewish sa-  
crifices.

The priests  
office in sa-  
crifising.

Touching the figuratiue signification of olde sacrifices, the Epistle vnto the Hebrewes teacheth generalie, howe al were figures of that onelie sacrifice Iesus Christ, which being offered, al other thinges as figuratiue, ought to cease. But more particularlie we wil in this place set-downe some things, especialie those, which maie leade vs as it were by the hande vnto a spiritual instructing of our life and manners. First therefore commeth-forth the consecration of Priestes, whose dutie was to offer the sacrifice: they had foure thinges to do. First, they shoulde washe themselves with water; whereby was signified, howe by nature they themselves being vncleane, were to be cleansed by spiritual water, which Christ the chiefe Priest alone doeth sprinkle; an effectual badge whereof Baptisme is. Then, they were to put-on garments, not their owne but the priestlie garments, which thing betokened the innocencie of Christe, wherewithal being cleansed, and cloathed with his blood, they doe seeme righteous and bewtiful in the presence of God. For that they were annointed, whereby the spiritual ointment, wherewith-

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CHAP. 21. *of the 84. Psalme.* VER. 3.

withal they are annointed for Prophetes, kings, and priestes; and whereby they maie be effectualie taught concerning the vertue of Christ his benefites, is signified. Lastlie, they filled their handes, that is they sacrificed; for then obedience doeth please God, when it is shewen of thē who are purged through faith; cloathed with the righteousnes of Christ; and vncted with Gods holie spirite. When they offered burnt offerings, they were admonished to offer vp thēselues spiritualie to God. Wherevnto Paul in his 12. chapter vnto the Romanes had regarde.

When these partes of liuing creatures, as the kidneie, the liuer, the fat, which partes of al others are prone vnto concupiscence, were sacrificed, they were put in minde of killing wicked lustes and concupiscence, that they might addict themselues al whole to the seruice of God. The parting of the beastes did giue them to learne, howe they shoulde cut the worde of God aright, and applie the same according to y<sup>e</sup> condition of men. which thing Paul seemeth to point-at, when he commandeth to *denide the worde of trueth aright.*

2 Tim. 2. 25

Of the double signification of the altar we haue spoken alreadie. Neither maie we ouerpasse howe it was decreed that neither leauen nor yonic should be yfed in sacrifices, but that



that they shoulde besprinkle euerie sacrifice with salt. For as we be admonished by leauen that malice is to be excluded, according to the teaching of the Apostle; and by honie, that al hypocrisie must be laid awaie: So the salte doeth signifie that al workes ought to be seasoned with spiritual wisdom, faith, and prayer; otherwise they wil not please God. Moe notes of this matter you maie reade in our Commentarie vpon the Epistle vnto the Hebrewes.

## CHAP. 22.

- 1. Of the original cause of idolatrie; 2. Of the diuerse Gods in times passed; 3. Festiual daies; 4. and sacrifices among the Gentiles.*

**A**Fore we come vnto the sacrifices of the Gentiles, wee wil saie somewhat concerning their Gods, and their fundrie feastes, that thereby we maie cal into minde, both what an horrible punishment the blindnes of such as depart from God is; and what a great and vnspeakeable benefite it is to haue the worde of God, which not onelie sheweth to vs the true God, but also prescribeth a right forme of seruing God, whereby wee maie bee led through the kingdome of the grace of Christ  
in



## CHAP. 22. of the 84. Psalme. VER. 3.

in this life; vntil we shal attaine vnto y<sup>e</sup> marke,  
y<sup>e</sup> is vnto glorious immortalitie, where we shal  
be conformable to Christ our Lorde for euer-  
more. which conformitie is the repairing of  
the image of God in vs, and the last ende of  
our creation, and reparation through the son  
of God our onelie redeemer.

In the 31. chapter of Genesis mention is  
made of the Gods of the Gentiles, where La-  
ban vnto his sonne in lawe, doth saie, *Where-  
fore hast thou stolne my goods?* Whereof wee  
maie gather, that the worde of the promise  
being obscured among the posteritie of Noah  
foorth-with they inuented strange Gods and  
fained worshippinges. For seeing, as Cicero  
doth saie, *There is no people, neither so vnciuil,  
nor so savage, but although they be ignorant  
which is the true God: yet they knowe that some  
God is to be worshipped,* hauing lost the true  
God, and his worde, they made to themsel-  
ues fained Gods, which thing Paul doeth  
pronounce was the punishment of their neg-  
lecting the true God, when he saith. *Because  
that when they knewe God, they glorified him not  
as God, neither were thankeful; but became vaine  
in their imaginations, and their foolish heart was  
full of darkenes. When they professed themselues  
to be wise, they became fooles. For they turned  
the glorie of the incorruptible God to the simili-  
tude of the image of a corruptible man, & of birds,*  
and

*The origi-  
nal of idola-  
trie.*

Gen. 31. 30.

Rom. 1. 21.

22.

23.



and fourefooted beastes, and creeping thinges.  
Wherefore also God gaue them vp to their heartes

25. lustes, unto vncleanes, to defile their owne bodies  
betweene themselues; which turned the trueth  
of God vnto a lie, and worshipped and serued the  
creature, forsaking the creator, which is blessed

*Idolatrie the* for euer. So then idolatrie, and the inuention  
*iust punish-* of fained Gods is the iust punishment of apo-  
*ment of for-* statie from the true God. And this was it  
*saking God* which y same Apostle doth saie: *Therfore God*

2. Thes. 2. 11

12.

*shal send the strong delusio, that they should beleue*  
*lies, that al they might be damned which beleued*  
*not the truth, but had pleasure in vnrigheteousnes.*

*Gods of the*  
*Gentiles.*

Hitherto of the occasion, and cause of ido-  
latrie among the Gentiles, nowe ad we some-  
what concerning the diuers Gods which they  
had. The posteritie of Noah, being grosse &  
rude, did not worship God the creator, and  
gouernor of the worlde, but the things which  
to the sight appeared goodlie, and wonderful  
in their blockish and most dul iudgementes  
they tooke for Gods. This error flowed from  
the parentes vnto the children, & daelic more  
and more encreasing, through continuance of  
time it waxed strong. The ages folowing dec-  
med it impietie to resist the same. For the po-  
steritie thinke they doe owe that reuerence to  
their predecessors, which children do to their  
parentes (euen as many at this daie wil not 'e-  
part from Poperie because of the reuerence y  
they beare to their forefathers.) And therefore  
some



## CHAP. 22. of the 84. Psalme. VER. 3.

some because of their goodlie shew & greatnes, worshipped the heauens, the starres, the Sunne, Moone, & elementes. Some did number brute beastes of whome they reaped anie commoditie, among the Gods, so did the Egyptians oxen, cats & serpents. Some ascribed diuine honor to men, either in respect of benefites, or for feare, or for flatterie. Some accounted euen the foule diuels, for Gods. And others esteemed *Palenes, Feare, the Ague,* and such like for Gods. Al those through the great, & most miserable calamitie of mankind were called and counted Gods. But, to speake onlie of men admitted into the companie of  $\gamma$  Gods, that was extreeme madnes of theirs, to choose them as they did, not for their noble virtues, but for their notable & egregious vices, as they did epicures, wantons, harlots, adulterers, and them which had ben most shamefullie defiled with  $\gamma$  incest euen of their owne mothers, their owne sisters, their owne daughters. The father of  $\gamma$  Gods they faine sometime in  $\gamma$  shape of à bul, sometime of an Eagle, sometime of a swane, sometime of à golden fleece to be disguised, & so to haue defloured, & defiled virgins, & women. They say Mercurie  $\gamma$  president of sweet speech, changed himselfe into à goate to obtaine his desired pleasure with *Venus.* what should I make mention either of *apollos* heate; or of the in temperancie  
of



of Daphnie the virgin? What shoulde I tel,  
howe the same Apollo embraced the bodie of  
à senselesse baie-tree, through vntemperate  
lust? Howe Proserpina was stolne-awaie by  
Pluto? Howe the mother Ceres did wan-  
der?

*Festiuall  
daies appoin-  
ted to the  
Gods.*

*How the  
Gentiles ha-  
lie daies  
were used.*

*Dronkenes.*

For these Gods, the Diuel, enimie to man-  
kinde instituted festiuall daies, solemne cere-  
monies, and popular banketes to bee kept, e-  
uerie one hauing à feuerall title, or name. To  
*Iupiter, Panthea; to Iuno, Herea; to Minerva,*  
*Panatheneia; Dionysia, to Father Bacchus; to*  
*Ceres, Eleusinia and Tesmophoria; Delia to A-*  
*pollo; and Phithia Hermea to Mercurie; to*  
*Neptune, Posidonia; to Hercules, Heraclea; A-*  
*sclepia, and Panasia to Esculapius* were dedi-  
cated. At these feastes of the Gods al man-  
ner wickednes was committed; and wine so  
immoderatlie quaffed-vp, that the next daie  
they woulde be sicke of surfetting; yea such as  
at al other times abhorred dronkenes, at these  
feastes woulde commende the same as an ho-  
lie worke. And thereof the Greeke word  
that signifieth dronkenes, did spring. For  
*Methe* is nothing else but as it were *Methe*  
*to thuein*, y<sup>e</sup> is after sacrifices. And because of  
the paine proceeding from surfetting, the next  
daie after the feast, was called *Episda*. Whereof  
the name is translated vnto the time of rene-  
gement for the wickednes before committed.

Other



Other things committed at these bankets were so abhominable, that for shame I cannot utter them: wherefore let vs come vnto the sacrifices themselues.

Some did sacrifice frankencense to their Gods, others wine and hearbes: afterward in processe of time they offered sometime euen whole flockes of shepe; sometime an hundred bullocks. Whereof came that name *Ekatombe*, which Homer vseth. Some did sacrifice euen whole heards of oxen also. And at the length through the instigation of sathan that murtherer, who by his oracles seduced the mindes of men, they came to that passe that they sacrificed men. Through which madnesse not one man alone, nor one countrie onelie, but euen verie manie nations were driuen to thinke; that the Gods were pacified by the offering of inans fleshe. Diogenes, as Theophilus doeth report, perswaded children to slaie their owne parentes in sacrifices, and to eat their flesh. It was a custome among y<sup>e</sup> Grecians at the yeerlie feastes of *Bacchus* to sacrifice quicke men. The Lacedemonians did offer to *Mars* the fleshe of men. The same people, with other nations, in y<sup>e</sup> time of a dearth, or of war did run vnto the sacrifice of men, as vnto a last refuge. Wherof it came, that when *Eumolpus* king of Thracia had inuaded Grecia with an armie, the king of Grecia fearing both himselfe and

*Sacrificer of  
the gentiles.*

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his



his people, sent messengers to know y<sup>e</sup> oracle of *Apollo*, that was of a foule and wicked spirite, and to craue howe the God offended might be pacified: to whome the oracle made aunswere, that by the sacrificing of the kings daughter, if her owne parents did kil her, before they encountered with the enimie, the wrath of the God would be pacified. When *Erechtheus* the king, and *Praxithea* his wife heard this aunswere, they foorth-with did offer their murthered daughter vnto the diuel, and therevpon encountered with the enimie, and draue him from their kingdome. *Aristodemus* in like sort killed his onlie daughter for the welfare of his countrie. It is reported how that *Aristomenes Misenius* at one sacrifice killed 300. men. The *Herodians* and *Cretensians* at the feast daies did offer to *Saturne* a drunken man, & boies vnder y<sup>e</sup> age of fourteene yeres. The *Phenices* & *Carthagenians* likewise did sacrifice to *Saturne* y<sup>e</sup> yong children of Aldermē set-out in princelie apparel: and for neglecting this oblation, after they were ouer-come of *Agathocles*, to pacifie the God offended, at one time they offered vnto the diuel 200. sonnes of noble men. The Romanes were of opinion that *Saturne*, and *Iupiter Latialis* were pleased with the sacrificing of men, and besprinkled the images of them with mans blood. The *Britanes* for a long while did vse to sacrifice the



the blood of captiues in their futes to y Gods.  
 The *French-men* when they waged battel did  
 flee vnto the sacrificing of men. The *Germans*  
 likewise by a barbarous custome thought it a  
 great point of Gods seruice to sacrifice mans  
 bloode to *Mercurie*. So the *Cimbrians* bounde  
 to stakes guiltie persons which they kept for y  
 nonce; and offered them to their Gods for sa-  
 crifices. The *Amonites* which bordered vpon  
 y Iewes offered their sonnes & their daughters  
 to the idol *Moloch*, y which as some Hebrewes  
 doe giue out, was an holowe image made of  
 brasle, wherein children were included, that  
 fire beeing put there-vnder they might bee  
 consumed. Other nations there-about did vse  
 this sacrifice after another custome. For, ha-  
 uing builded, & set-on fire two piles of wood,  
 they draue their sonnes and their daughters  
 into the flames of fire: and so long did enforce  
 them to goe vp and downe in the flame, vntil  
 they died. This barbarous ceremonie did *A-*  
*chas* and *Manasse* kinges of the Iewes imitate,  
 and that by the example of *Mesa* king of the  
 Moabites, naught regarding the cōmandement  
 of God to the contrarie in Leuiticus chapter  
 18, and 20. Which crueltie the Lorde by the  
 prophet Ieremiah doeth condemne, Ieremie  
 7. where it is thus written, *They haue built* Iere. 7, 13.  
*the l. place of Topheth, which is the valleie*  
*of Ben-Hinnon to burne their sonnes and their*  

N 2
daughters



daughters in the fire, which I commanded them not, neither came it in mine hearte. For the wicked hypocrites did thinke, that if calues for a burnt sacrifice did please God; the oblation of their sons for a burnt sacrifice would much sooner please him. And if God was delighted with the obedience of Abrahā which offered his sonne Isaak; whie should hee not like also the oblation of our children? And so by their blind vnderstanding they presumed to correct the manifest commaundement of God, which in expresse words forbiddeth to sacrifice of their seede to the idole *Moloch*. But what maie be learned hereby? We maie learne two things. First, how extreeme the crueltie of sathan vpon mankinde is; and how greate the darkenes of mans minde is, when they are destitute of Gods worde. For then they be carried from one idolatrie vnto another, and from one sinne vnto another, vntil blinded in al maner wickednes and impietie, they delight themselues euen in their owne filthines: which doubtles is an horrible punishment of defection from God, and from his worde. Secondlie, we, who by the worde of God are deliuered from the tyrannie of sathan, and from the mistie darkenes of ignorance, hereby haue occasion offered vs continualie both to praise God for his goodnes toward vs; and to praie him earnestlie not to suffer vs to fal into olde

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## CHAP. 23. of the 84. Psalme. VER. 3.

or such like darkenes. For according to y<sup>e</sup> doctrine of Paul, God doth send them strong delusiō, that they should beleue lies, and be deliuered ouer into a reprobate minde, which wil not beleene the truth. 2. Thes. 2. 11. 12.

## CHAP. 23.

1. Of papistical sacrifices; 2. of consecration of Popish Priestes.

**T**He Popedome, or kingdome of Antichrist haue their priests cōsecrated to offer sacrifices, not according to the institutiō of Christ & exāple of y<sup>e</sup> Apostles, but partlie by wicked imitation of the old people the Iewes, partlie after the custome of the heathen. For from both, that is from the Iewes, and heathen people they haue borrowed such thinges as they thought would serue best to the setting out of their toies, and fables. Therefore I wil speake first of the consecration of Popish Priestes; then of the papistical sacrifice, or masse; & last of al, of some other thinges which maie be thought middle, and indifferent thinges.

*A popish Priest who.*

A popish Priest is a person by ointment, & shauing distinguished from other men, ordained both to sacrifice Christ, and also to offer praier and vowes in the masse for the quicke and deade, and for other necessities. That this is the state of y<sup>e</sup> Popish priesthood, the whole papacie, the canon of the masse, and



the forme of wordes, whereby the mitred Bishops are wont to consecrate their sacrificers, doe witnesse. *We giue you, saie they, power to offer expiatorie, that is peace offeringes.* Hence is it that they brag howe they are mediators betweene God and men; and haue power to sacrifice for the quicke and deade. Here, if according to the Prouerb, we wil *cal à boate à boate, and à spade à spade*, doubtles the Popish Priestle, somuch as in him is, doeth spoile Christ of the honor, which the heauenlie father by a solemne oth hath confirmed, Psalm.

*Psalm 110, 4.*

110. *The Lorde sware and wil not repent, Thou art à Priest for euer after the order of Melchi-zedek.* And the Epistle to the Hebrewes acknowledgeth Iesus Christ to bee the onelie Priestle who by his owne sacrifice once offered, hath for euer made thē perfect who are to be sanctified, and because of the perfection thereof, faith he hath no need of successors, as those figuratiue Priestes of the olde Iewes had. And therefore the Popish Priesthood doth not onlie fal downe by the worde of God, and testimonie of the purer Church, but also is cleane contrarie to the Priesthoode of Christ. Pope Gregorie doeth saie: *Woe be to vs if we enter-in without making à noise, that is, if wee boast that we are sheepehardes, and be yet but dumme dogs. For nothing is lesse tollerable, than for him to be deemed*



CHAP. 23. of the 84. Psalme. VER. 3.

deemed à pastor in the Church, who doeth not speak, and whose voice maketh no noise to edification of the people. By these wordes Gregorie doth applie the figure of the olde law vnto the newe Testament. For, as bells were hanged to the Priestes garmente; and Moses doth plainelie commaunde, that a Priest come not abroad without making a sounde: So Gregorie wil not haue his Priestes to bee mute, but to teach. And therein hee meant wel: notwithstanding he swarued from the truth. For, as the bells of the legal Priestes, had God for their auctor: So it shal not bee sufficient for Gregories Priestes to haue à wide, and open mouth to iustruct al, vnlesse that sounde depende vppon the auctoritie of God; that is, vnlesse they vtter-out pure doctrine, as Malachie speaketh of the law, *The priestes Mal. 2, 7. lippes shal preserue knowledge.* And this was it which the Lorde by the Prophet Ezechiel Ezek. 3, 17. doeth saie, *Heare the worde at my mouth, and giue them warning frō me.* For the Lord cannot abid y they should take à part from his word, & à part from the dreames of man; as it were intermixing corne and chaffe together, but he wil haue his owne word without mixture of chaffe to be heard. For so he saith, *The 1er. 23, 28. Prophete that hath à dreame, let him tel à dreame; and hee that hath my worde, let him*  
*N . . . . . speake*



*Speake my worde faithfullie: what is the chaffe to wheate, saith the Lorde?* Here doeth God set à limit or bound for Priestes which they maie not ouer-passe. As if he shoulde saie: I haue not appointed Prophetes and priestes to the ende they shoulde bring this or that indifferently, and thrust the same vpon the Church at their pleasure, but that they defend y pure worde and seruice of God, which the worde prescribeth. For as he compareth the pure worde of God vnto wheate: So whatsoeuer men out of their owne braine doe inuent, he likeneth it vnto chaffe. If then this lawe of God, and this limitation of y power of priests doeth binde al, as indeede it bindeth, let the Pope shew vs anie word out of the writings either of the Prophetes or Apostles of the vnting of their Priestes, of their shauing, of their power to offer Christ for the quicke & deade; and of their application of the merites of sainctes. If the Pope cannot doe this by plaine doctrine without sophistrie, surelie we are not bounde neither to his lawes, nor to receaue his sacrificers for mediators betweene God and men.

*Against  
good intents  
beside the  
words of  
God.*

But they haue à common refuge. For they saie, priuat masses were instituted by y Ecclesiastical gouernors of a good intèr; & haue ben approved by long custome, yea & by miracles confirmed too. As though good intentes had anie

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CHAP. 23. *of the 84. Psalme.* VER. 3.

anie place, where the worde of God doth not shine. Yea foure manner of waies theie make themselues guiltie, which of their owne intent, which theie call good, doe institute anie diuine seruice without the warrant of Gods worde. For, first theie are guiltie of apostasie from God. For theie go from this commandement giuen out by God himselfe, *Walke ye not in the ordinances of your Fathers, &c. but walke in my statutes:* Againe, *Theie worship me in vaine, teaching for doctrines the commandementes of men.* Secondlie, theie are guiltie of rashnes. For what is a more rash parte, than to presume to institute diuine seruice contrarie to Gods commandemēt? Thirdlie, theie are guiltie of pride, wherewithal God is highlie displeased, as though he knewe not wel enough, with what seruice to be worshipped. Last of al theie be guiltie of others faultes. For by their example other superstition daile doth spring out. For men are the more emboldened to heape eth- nical superstition together, when theie see o- thers doe so before their face. Touching anti- quitie, I doe saie, that an euil custome, be it for continuance neuer so ancient, is naught els than the oldenes of errour. The miracles wrought in Masse, were doubtlesse the illusi- ons of Satan, who by that meanes would con- firme idolatrie to the destruction of mankind. Wherefore we obeieing th<sup>e</sup> worde and com-

Ezek. 20, 18  
19.

Marke. 7, 7.

*Antiquitie.  
Against e-  
uill custome.*

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CHAP. 24. *The first part* VER. 3.

mandement of God, which is to be the rule of al our actions, let vs auoide the Pope with al his toies, and diuelishe inuentions as accursed, the rather because, despising Christ our onelie priest together with his eternal priestthoode, hee faineth à certaine newe priesthod for profite sake to the reproche of Christ,

## CHAP. 24.

1. *Of the sacrifice of the Masse;* 2. *With the abominations therein conteined;* 3. *A confutation of the arguments which Papistes do alledge to defende their idol the Masse,*

**B**Vt that the matter maie y more euidentlie appeare, let vs see what manner of thing the sacrifice of Papistes is, that so we maie giue à more exact iudgement of Priestes. But afore we define the Popish sacrifice, that is the Masse, it is behoueful for vs diligentlie to beholde the difference betweene the Masse it selfe, and the outward colour wherewithal it is painted. For as an harlot who setteth her bodie to sale, doth paint her selfe to al lasciuiousnes, and vncleanenes; doth set-out her selfe with rings and iewels; and putteth-on costlie apparel, therewithal to allure to her selfe com-  
pa-

*Comparison  
betweene a  
bodilie har-  
lot, and the  
spiritual  
whore the  
Masse.*



CHAP. 24. *of the 84. Psalme.* VER. 3.

panions, whose substance she maie wast-awaie:  
 So that whore of Babylon, caled the Masse,  
 commeth-abroade set-out as it were with  
 golde and iewels, while she doth vse certaine  
 holie lessons, and songes out of the worde of  
 God, wherebie she doth easelie deceaue the  
 ruder sorte, and the simple, who deceaued  
 with the outward shewe, doe thinke her to  
 be a verie chaste virgine, who in deede is a  
 moste filthie harlot, hurting her companions  
 more than the vilest harlot that maie be. For,  
 as an impudent strumpet doth infect the bo-  
 die of her loue with contagions and poiso-  
 ned diseases: So this Babylonish, or Romane  
 strumpet infecteth the soule of man with  
 moste pestilent diseases, which no waie can be  
 cured, before her bauder, which is the Pope,  
 be vtterlie renounced; and, the filthines of  
 this harlot being knowen, Christe in time  
 be made the physician who alone knoweth  
 the waie to cure and heale the wounds of con-  
 science. And therefore we must not stick in the  
 outward appearance of the Masse, but in our  
 minde we must haue deeper cogitations, what  
 one she is in deede when her ornament is  
 plucked from her. For beeing spoiled of the  
 same, nothing wil appeare either more odi-  
 ous, or more abhominable, or finalie more  
 hurt-ful to mankind than it is. Nowe  
 beeing fore-warned by this admonition let

*The Pope  
 the spiritu-  
 al bauder.*

VS



vs define the Popishe Masse as it is of it selfe without al colours, and paintings.

*The Masse*

*a sacrifice, a*

*sacrament.*

*The Masse*

*how a sa-*

*crifice.*

The Masse with the Papistes is both a sacrifice, and a sacrament. It is a sacrifice, when it is offered by a priest occupieng the place of a mediator betweene God and man for the saluation of the people, that is for a cleansing of the sinnes both of the quicke, and of the dead; and for the obtēning of other thinges from God.

*The Masse*

*when a sa-*

*crament.*

And it is a sacrament, while the feast made of Bread, of Wine, and of water, is deuoured onelie of the sacrificieng priest. For I speake not in this place of the Masse wherein some peeces of bread are distributed among the people, without participating of the enchanted cup. This definition of the Masse is collected partlie out of a Canon of the Masse, than which theie thinke nothing is more holie; & partlie out of the commentaries of the schoolmen, whome theie prefer before the writings both of the prophetes, and Apostles. And the Masse theie saie, signifieth a transmission: because the people by the priest, who is in the place of a mediator betweene God and man, doth transmit, or sende ouer praiers, vowes, and oblations. Howe horriblie the Sonne of God with his priesthood is dishonored hereby, no man sufficientlie can conceaue.

But, because the yonger sorte without in-

stru-



CHAP. 24. *of the 84. Psalme.* VER. 3.

struction are not able to conceale the abhomin-  
 ation in this Popish Masse, I wil first  
 saie somewhat touching the canon of y<sup>e</sup> Masse;  
 and then gather reasons wherebie the pro-  
 phanenes, and abhominat[i]on of this Masse  
 maie apeare. First therefore I demande of the  
 Papistes, of whome theie haue this custome of  
 muttering this canon, wherein the mysterie of  
 the Popish Masse, is contained. If theie saie of  
 y<sup>e</sup> Apostles, theie make Pope Gregorie, whom  
 theie cal Great, à loude liar. For he saith it was  
 patcht-together by à cannot tell what school-  
 man. If theie saie of Christ himselfe, let them  
 alledge testimonies of the Euangelistes, who  
 at large doe testifie the actes and saienges of  
 our Sauour Christ. Furthermore I aske whe-  
 ther this canon be à parte of the doctrine of  
 the Church, or no? If it be à parte of doctrine,  
 whie doe theie deeme it vnlawful distinctlie  
 to vtter the same, that al the congregation  
 maie heare it? If it be no parte of heauenlie do-  
 ctrine, whie shewe the Papistes more crueltie  
 against them which reiect the canon, than a-  
 gainst either harlots, incestuous persons, adul-  
 terers, or traitors? But the reason is plaine; euē  
 because theie preferre yea their smalest tradi-  
 tions before the commandementes of God. If  
 therefore this canon doth come neither from  
 the apostles, nor from Christ him selfe; nor  
 yet is anie part of the doctrine of the church,  
 doubt-



doubtles verie wicked are there which wil thrust the same vpon the Church of God, as though there-vpon the whole building of religion did depend. As for me I am fullie perswaded this Canon was brought into the Church by the diuel himselte, the auctor of al idolatrie, and superstition. For the mumbling with their theatrical gestures agreeth to the incantation, and cursed superstition of the Gentiles; rather than to the institution of Christ.

*The auctors  
iudgement  
of the canon  
of the Masse*

I wil therefore speake what I thinke of the Canon. And first I saie, that it is neither necessarie, because it is commanded by no word of God; nor profitable, because it maketh not vnto edification; nor yet indifferent, because it is cleane cōtrarie to the institutiō of Christ: but verie wicked; because it spoileth Christe of the honor of a Mediator. For he alone is both a cleanser of sinne by his onelie sacrifice; and the onelie mediator betweene God and man: which honor the canon ascribeth to a sacrificing Priest. It is also a polling thing; for it both was inuented, & is defended of Papists for lucre sake. It is a poison to soules; for it slaeth such as repose anie confidence therein. It is not onelie a prophaning, but also an abolishing of the Lordes Supper. For it hath no one iote of Christe his institution.

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## CHAP. 24. of the 84. Psalme. VER. 3.

It is furthermore an enchantment. Because, through the mumbling of these five wordes, *For this is my bodie*; and breathing of the priest vpon the bread, it maketh a transubstantiation, as theie saie, of the elementes. Yea and it is idolatrous. For these five wordes be no sooner spoken, but both the Priest himselfe doth adore the bread, and also offereth it to be adored of al the people rounde about him. And so in place of God theie bring-in à morsel of bread, and that to the greater dishonor of God, than did Nabuchad-netzar, that commanded an image which he had set-vp, to be adored.

Thus much briefelie concerning the canon of the Masse. Nowe in order we wil recite the reasons, shewing what vnholines, and impietie is in the Masse.

The first. It is horrible impietie, and sacrilegious impudencie to appoint anie seruice in the Church, without the commandement of God. For such boldenes is apostasie from God; whose worde is the light of life, according to that of Dauid: *This worde is à lanterne vnto my feete, and à light vnto my path.* And Salomon out of the worde of his father gathered this Prouerbe: *The commandement is à lanterne, and the Lawe à light.* So that where the commandement of God is not, men wander from the right waie.

*1. The first reason why the Masse is abominable.*

*Pf. 119, 105*

*Rom. 6, 23.*

Where



Where the Lawe of God is not, there is meere darkenes. Hitherto in like sorte pertaineth the first commandement, *Thou shalt haue none other Gods before me.* And therefore it is for God alone, vpon whome each creature should depend, to prescribe the forme howe he wil be worshipped. Dauid then instructed by this commandement did praie aright, when he saide, *Lead me forth in thie truth, and teach me: for thou art the God of my saluation.* Againe, *Theie worship me in vaine, teaching for doctrines mens traditions.* Then al the inuentions of man are vnnecessarie burdens, as theie which detract from the auctoritie of God. Furthermore, *whatsoeuer is not of faith, is sinne.* For faith of the worde is faith. Wheresoeuer then the worde is not, in vaine doth man purpose to please God. Againe, *Yee shal not do euerie man whatsoeuer seemeth good in his owne eyes.* And Ezekiel, *Walke ye not in the ordinances of your fathers, &c. Walke in my statutes.* By these and manie other places, that is confirmed which we did propose. But this Masse, wherein theie feigne an oblation to be made for the quicke and dead, not onelie hath no commandement of God, which thing is necessarilie required in the maner of seruing God, but also is quite contrarie to the institutiō of Christ, who biddeth the liuing to take, eate and drinke, and to do that in remembrance of him. This reason should

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CHAP. 24. *of the 84. Psalme.* VER. 3.

satiffie al good men, especialie such as knowe that the Prophets zealously doe reproc the blindenes of those men, which without the commandement of God, doe institute worshippings in the Church. This foundation made the diuorcement betweene Luther and the Pope. This foundation doth cleare the consciences of such good soules as forsake the baude of Rome, and flie vnto their moste vncorrupted spouse, euen our Lord Iesus Christ, the sonne of God. And this foundation doth strengthen, and comfort the saintes, while theie be compelled to sustein exile, affliction, shame, and losse of their goodes for the confession of the true doctrine, to whom long custome, and the auctoritie of their Elders is too too impudentlie obiected. For as Tertullian saith, *none maie prescribe to the truth either spaces of time, or the authoritie of persons, or the priuiledge of regions. Because our Lord Christ, who continueth for ever, named himselfe the truth, not custome.*

The second. It is cursed impietie, and abhominable reproch against the sonne of God to turne-ouer y<sup>e</sup> glorie due to Christ alone, vnto a sacrificing priest. But this is don in y<sup>e</sup> Popish Masse. For the sacrificing priest arrogateth the glorie of offering a propitiatorie sacrifice for the sinnes of all men both quicke and dead to himselfe, when he bragge howe he doth offer

2. Reason.

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Heb. 10, 12.

13.

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Heb. 9, 11.

12.

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3. Reason.

1. Tim. 2, 5.

6.

fer for the quicke and for the dead. For, as a-  
boue \* hath bin shewed, Popish priestes are  
to that end consecrated. But now, seeing the  
heauenlie father wil, that men doe repose the  
eternal sanctification of them selues onelic in  
the oblation of Christ (for so y<sup>e</sup> spirite of God  
in the Epistle vnto the Hebrues doth saie, *But  
this man, to wit Christ, after he had offered one  
sacrifice for sinnes, sitteth for euer at the right  
hand of God, and from hence-forth tarrieth til his  
enimies be made his foote-stoole. For with one offe-  
ring hath he consecrated for euer them that are  
sanctified.* Againe, *Christe being come an hie  
Priest, by his owne blood entered he in once in-  
to the holie place, and obtained eternal redemption  
for vs.* And againe, *How much more shal the  
blood of Christ which through the eternal spirite  
offered himselfe without spot to God, purge your  
conscience from dead workes, to serue the liuing  
God!*) Who seeth not that cursed impietie, and  
abominable reproche is done to the sonne  
of God by a sacrificing priest, if he arrogate e-  
uen the smalest part of Christe his glorie to  
himselfe! The third. The holie spirit in Paul  
doth saie: *There is one God, and one Mediator  
betweene God and man, which is the man Christe  
Iesus, who gaue himselfe a ranfome for al men.* In  
which saieng of Paul there be two things. The  
first, is an assertion wherebie Christe is made  
the mediator betweene God and man. The  
second,



CHAP. 24. *of the 84. Psalme.* VER. 3.

second, à reason of the assertion : namelie, for that Christ alone, and none but he hath giuen him selfe à ransome for al men. For Paule wil haue these partes of Christ his priesthood, to wit sacrifice, and intercession to be so ioined together, that theie cannot be seuered. As therefore Iesus alone is the priest, which by his sacrifice once offered doth purge wickednes: so is he alone the mediator, by whome onelie we haue accessse vnto the Father. For the intercession dependeth vpon the merite of the sacrifice. So that intercession can not be transferred vpon anie beside him, whose duction it is to make propitiatorie sacrifice. When therefore this dignitie of intercession is ascribed to à sacrificing priest, great iniurie is done to the sonne of God. But this do the Papists in their fained sacrifice. For theie doe not onelie arrogate to them-selues the honour of purging sinnes; but also vsurpe the office of intercession, which is peculiar to Christ. For this is in their praier in the Masse: *We offer to thie noble maiestie of thie benefites, and giftes, à pure sacrifice, a holie sacrifice, an immaculate sacrifice, the holie breade of everlasting life, and the cup of perpetual saluation, vpon which do thou vouchsafe to looke with à fauourable and grations countenance, and to accept them, as thou diddest vouchsafe to accept the gifte. of thie childe Abel the righteous, and the sacrifice of our Patriarch*



*Abraham; and that holie, and immaculate sacrifice which Melchisedech this most hie Priest offered to thee. We humbly beseech thee, o Almighty God, command these to be carried up by the bande of thine holie Angels unto thine hie altar, &c.* And again in the same secreete of the Masse theie ascribe the like honour to the dead, when the priest craueth that thorough their merites and praier we maie be armed with the help of Gods protection. Here we do see à double impietie to be ioined together. For theie doe not onelie make à Priest the intercessor, who standeth vpon the dignitie of his sacrifice: but also theie craue that through the merites and praier of the Apostles, and Martyrs, God would protect them. And although it folowe *through our Lorde Iesus Christe*: yet mozte plainelie theie bewraie their impietie, in that theie testifie in plaine wordes howe theie depende both vpon the dignitie of the sacrifice, and merites of the Saintes. But when the Papistes doe obiecte howe Paule adhorteth, that one would praie, and make intercession for another: I answere, the saintes do praie, & make intercession each for others, not with anie confidence vpon their owne worthines and merites, but vpon the worthines and merites of the onelie Mediator, our Lord, and sauour Christ. But the Papistes in making the saintes Mediators, doe

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CHAP. 24. *of the 84. Psalme.* VER. 3.

vnderstand such patrons as by their own merites & worthines maie purchase to vs the fauour of God. For this is a common principle among them, that men liuing in earth do need patrons in heauen, in as much as theie are vnworthie to appeare in the sight of God. By which saieng, beside that theie bereaue Christ our Mediator of his honor, theie make themselves guiltie of threefolde impietie. For first, while theie make the dead intercessors for the liuing, theie doe runne beyond the limits of Gods worde, and foole hardilie are carried into damnable darkenes, and vpon the steepe mountaines of Hel. From whence to returne backe, and to aspire aloft, that is a labour, and a fore paine. But what a prophanenes this is, the godlie alone do marke, who know that darknes is there, where the torch of Gods word is not born-afore; who know that al is abhominable which God hath not decreed; and who consider, that al which dust and ashes doth inuent in religion, without the direction of Gods worde, doth proceede from Satan. Secondlie, when theie teach howe we must depend vpon the merites of saintes, theie depart from the true foundation of saluation, and seeke another foundation to builde their saluation vpon, without the worde of God.

For, seeing that mortal man by his owne merite can not attaine saluation, it is impos-

*The hurt  
which com-  
meth by  
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*Invocation  
of saints  
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ers.*

*4. Reason.*

*Ephes. 2, 8*

fible that the merites of Saintes should bring saluation vnto others : which merites for al that the Pope faineth to be the treasure of the Church, which he dispenseth not gratis, but according to their disbursing, who acknowledge the Pope to be the treasurer of the Church. Thirdlie, in forging such fained patrons to themselues, theie are drowned the more deepe in darkenes. For theie departe from the first commandement; and with cursed impudencie cal vpon Saintes driuen therunto by the diuel himselfe, who hath brought into the world the inuocation of Saintes, and that for these causes. First to bereaue Christ of his honor. Secondlie to make the saintes infamous. Lastlie, that in time to come theie maie bee partakers of his eternal paines, who in this life doe cal vpon saintes.

The fourth. The Popish masse is laide open for filthie lucre sake. For theie not onelie doe sel Masses for the redemption of soules out of purgatorie : but also make them common to be bought for the obtaining of anie thing. In which of sinns manie sinns do meete together, of which I wil recite a few, that with a perfect hatred we maie abhor y most filthy lucre of the Masse. For first, this gaine striueth against the foundation of our saluation, which is free mercie. For grace, saith Paul, are ye saued throgth faith, & that not of your selues, it is the  
gift



CHAP. 24. *of the 84. Psalm.* VER. 3.

gift of God. Not of workes, least anie man should boast. Secondarilie, it abolisheth the Lordes supper. For who is so blind, but maie see how it is farre from the Supper of Christe to seeke filthie gaine therebie, which supper the Lord would haue to be à notable argument of his inward loue toward the Church, and à testimonie of the redemption of the Church by his death, which free redemption of his beloved spouse he sealeth in his supper. Thirdlie this hūting after gain doth vtterlie ouerthrow the Prophecies of the prophets concerning y<sup>e</sup> benefites of the Mediator of the Newe Testament. *Ho, saith Isaiah, euerie one that thirsteth, I saie, 55, 1.* come ye to the waters, and ye that haue no siluer, come, buie, and eate: come I saie, buie wine, and milke without siluer, and without monie. By water, wine, & milke the prophet vnderstandeth the benefites of the Gospel, which he pronounceth are freelic bestowed. For as our bodies are nourished by bread, wine, water, and milke: so our soules are nourished, and sustained by the doctrine of the Gospel, by the holie Ghost, by the sacraments, and other such free giftes of Christ. Fourthlie, the buieng and selling of the Popische Masse doth make miserable men drunke with carnal confidence.

For by paieng monie for this feigned purgation, as it were for an effectual medicine, theie persuaide them-selues that theie driue-



*The found-  
ation of  
Purgatorie.*

awaie al diseases of the soule, and that without faith, & repentance. And because by Masses purchased theie trust theie be armed against the diuel and death, theie goe-on the more boldlie in wickednes, and dailie become the more obstinate. Fiftlie, this gaine of Masses is the ground of Purgatorie. For to make their Masses the more vendible, the Priestes did teach howe there was a Purgatorie of soules after death, wherein the soules of the dead should be deteined, vntil theie were purged sufficientlie from the spots of sinnes committed in this life. And therefore Masses were appointed to be solde to them, who desired that either them selues, or their friendes might be deliuered from the fire of purgatorie: wherebie theie fained that the paines of purgatorie were brought-out. Hence the Patrimonie of Peter, as theie cal it, was exceedinglie encreased. And hence it is, that the goodes of miserable men are translated from the true heires vnto balde Priestes and Monkes. Sixtlie, this gaine of the Masse, and subtiltie of the Romane baude, is the strength of the Papacie, that is of the Antichristian kingdome. And therefore marvel it is not, though the Papistes doe so fiercelie contend and fight for their altars. For theie feare much that their chimneies would fall downe, if their altars were once ouerthrown.

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The fift. It is abhominable idolatrie to worship a peece of bread in y place of Christ. For, as a litle aboue we haue touched also, the Priest after y mumbling of the historie concerning the institution of Christ, doeth firste of al adore the bread himselfe; and then listeth the same vp, that the people maie worshippe it. For the Papistes be perswaded that by the virtue of the mumbled wordes of the instituted supper, the elementes of breade and of wine be transubstantiated into the verie bodie and bloode of the Lorde; which they lay open to be adored, but verie erroneousslie. For this transubstantiation so stiffie defended by Thomas, is contrarie to the nature of a sacrament. For, as in baptisme it is required that the substance of water doe remaine, which while it is sprinckled according to Christ his institution, is a right sacrament, and with that water after a secret sort the verie bloode of Christ, whereby the inward man is washed from wickednes, yea and putteth-on Christ himselfe, is present: So it is required that in y supper of the Lord, the substance of breade and wine doe remaine, which being reached-for and taken after the institution of Christ, are a verie sacrament, and with that bread & wine after a secret sorte, the verie bodie and bloode of the Lorde; whereby the inward man is nourished, fed, and refreshed, are present.

History of the  
 Church of England  
 from the first  
 of King Henry  
 the first  
 to the death  
 of King Henry  
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sent. So that before the vse whervnto they be ordeined, bread and wine are no more à sacrament, than is the water of baptisme. And therefore it is as great madnes to worshippe the breade and wine, as if à man woulde worship the water either to be sprinckled vpon à man to be baptized, or sprinckled alreadie, and reserved for worship sake. Nowe whereas the Papistes doe attribute to the reciting of the wordes of the supper, virtue to transubstantiate, to speake as they do, the elements, surelie they haue learned that of the Magicians, and witches, rather than of Christ. For he alone it is, and none other, that by his diuine power worketh in the supper, & by the hands of his ministers reacheth to vs when wee doe communicate his verie bodie, and his verie blod, after an vnsearchable maner. And whereas in reformed Churches the ministers of the Gospel doe pronounce the historie of the institution of the supper with à loude voice in à knownen tongue, they doe it, not that anie virtue by that reciting shoulde passe-ouer into the elementes; but otherwise for à most holie and profitable purpose. For they know nothing is more comfortable to the godlie, than to heare the historie of the instituted supper which containeth the causes of the institutiō, and commendeth to them the greate loue betweene Christ and his Church. And therefore



CHAP. 24. *of the 84. Psalm.* VER. 3.

as the Papistes by mumbling with themselves the wordes of the supper commit hainous sacriledge, by keeping close the doctrine of Gospel, the summe whereof is contained in the historie of the institution of the supper: So doe I iudge it an intollerable thing, forelie to be punished, if anie would celebrate the Lord his supper without repeating the historie of the same taken either out of the Euan-gelistes, or out of Paul. Here some perchance wil arise, & saie, in the celebration of the supper in the reformed Churches y<sup>e</sup> bread is cō-monlie adored euen as in y<sup>e</sup> papacie. Herevnto I doe thus answer: If anie in our Churches do worship the bread and the cup, he sticketh as yet in a papistical error, from which he is to be reuoked by the godlie ministers of the Gospel. Then I distinguish betwene the worship of the bread, and the reuerence toward the maiestie of Christ, present in the supper, which reuerence we do testifie by bowing the knee, and by outward gestures of the bodie, while we are occupied in the celebration of the supper.

The which reuerence, as I iudge it laweful, and godlie, and commended to vs by the Apostle Paul: so I doe thinke the worship of the breade and of the wine, is wicked, & prophane, both because we haue no cōmandemēt  
so to



to doe, without which a godlie minde can appoint nothing in religion; and also because it is meere presumption, as that which is not content with that vse of the sacrament, which the Lorde requireth.

6. Reason.

1. Cor. 11. 20  
21.

The sixt. It is contrarie to the institution and nature of the Lorde his supper, that one seuerallie by himselfe shoulde haue a banquet without moe communicants. For thus doeth Paul saie, *When ye come together into one place, this is not to eate the Lordes supper. For euerie man when they shoulde eate, taketh his owne supper asore.* Againe, as no man can baptise himselfe alone: So neither is it lawful for a priest to minister the Lordes supper priuatelie to himselfe alone. If then this Lordes supper be not a priuate banquet, surely in vaine do those sacrificers vaunt howe with five wordes they can pluck-downe the bodie of Christ from heauen vpon their altar. For y bodie & blood of Christ is onelie in y place, where the institution of Christ is maintained, and the communion according to the institutiō. It is needful then that at the least there be one to minister, and another to receaue.

7. Reason.

The seauenth. By the helpe of this maner, the kingdome of Antichrist which was erected by the diuel, is augmented & established. For the storehouse of al vngodlie worships, whereby the kingdome of Antichrist is



CHAP. 24. *of the 84. Psalm.* VER. 3.

is vp-holden, is the masse. Which therefore the more forceable doeth decaue, because it hath à forme quite contrarie to y nature thereof. For it seemeth goodlie, whereas nothing is more abhominable.

The eight. The application of the masse *8. Reason.* for the dead, y they maie be deliuered frō purgatorie, is à meere diuelish inuention. For no man is forgiuen without he haue faith. wherefore they most horrible deface the glorie of Christ, which do faine that that offering doth merite that remission of sinnes for the deade. Furthermore al which depart out of this life, doe depart either in faith, or without faith. In in faith, they are blessed, according to that, *Blessed are the dead which die in the Lorde.* And *Reue. 14. 13* Peter faith: *The end of faith is the saluation of* *1. Pet. 1. 9.* *soules.* But if they die without faith, the sentence of Christ standeth sure: *He that belee-* *Iohn 3, 36.* *ueth not on the sonne, the wrath of God abideth on him.* So then there is à double waie, to wit à waie of saluation, which is of the faithful; and à waie of death, or damnation, which is of al such as refuse in this worlde to beleeue on Christ. Where then is purgatorie, frō whence the soules by masses be redeemed for monie?

Notwithstanding, albeit the trueth touch- *What the* *Papists do* *aleadge for* *them selues* *to maintain* *doe their masse.* ing the idolatrous masse of Papistes, bee not vnknewen to the Church of God: yet the Papistes to shew that they haue some ground,



## CHAP. 24. The first part VER. 3.

doe obiekt three thinges, as buclers for their defence. For, first they bring-out the deede of Melchizedech. Secondlie they oppose a place of Malachie touching the sacrifice to come among the Gentiles, with the like. Lastlie, they doe amplifie the worthines of the people of the new Testamēt. But what force they are of, let vs brieflie consider.

*Against the  
first argu-  
ment of the  
Papistes.*

Gen. 14, 18

The deede of Melchizedech, from whence the Papistes do seeke to haue their cause countenanced, is thus described Gen. 14. *And Melchizedek king of Shalem brought-foorth breade and wine, and hee was a Priest of the most high God. Therefore he blessed him, sayeng, Blessed art thou Abraham, of God most high.* Hence do they most impudentlie inferre that Priestes must offer to God bread and wine for peace offerings. With as good a consequent, might one make this argument. Philip is in Spaine; therefore the sea is sweet. For first they doe corruptlie reade *He offered*, for *He brought-foorth* and in place of the particle *And* they reade *For*. Wherby they testifie who is their master, euē the diuel, the corrupter and slanderer of gods worde. Secondlie they doe verie naughtilie distinguish the thinges which are to be compounded, and mingled the thinges that are to be distinguished. For there be two distinct members of the narration in Moses. The former is of the king, & his deed: The latter of the priest



CHAP. 24. of the 84. Psalme. VER. 3.

priest, & his deed. *Melchi-zedek brought-forth bread & wine; you haue the king, and his deed.*

*And he was a Priest of the most high God, therefore he blessed him; Where you haue the priest and his deed. Melchi-zedek therefore in bringing forth bread and wine, showed himselfe a liberal king, whereby he would refresh the wearied host of Abraham: And in blessing Abraham, he shewed himselfe a Priest. For it was*

*the office of Priestes to blesse the people. Nū-* *Nom. 6, 22.*

*bers 6. Thirdlie the Papistes out of the Epi-* *23.*

*stle vnto the Hebrewes should know, y<sup>e</sup> Mel-* *24. &c.*

*chi-zedek was a type not of y<sup>e</sup> popish Priests, but of the sonne of God, and y<sup>e</sup> too after a cer-*

*taine sort. Thou art, saith the father vnto y<sup>e</sup> son, a Priest for euer after the order of Melchi-zedek*

*Nowe if they saie how they are Priestes after* *Heb. 5, 5.*

*the maner of Melchi-zedek, they make them-* *6.*

*selues the successors of Christ in y<sup>e</sup> priesthood* *Heb. 7, 17.*

*whom the holie spirit in the Epistle vnto the Hebrewes doeth testifie hath a priesthoode*

*which shal not passe by succession vnto ano-*

*ther; and who, according to the witnes of the father, shal haue no successor, but alone shal*

*abide a Priest for euer. For so it is in the 110. Psal. The Lord sware and wil not repent, Thou art*

*a Priest for euer after the order of Melchi-zedek.* *Psa. 110. 4.*

*Fourthlie it is vndoubtedlie true, that the holie spirite woulde not haue pre-*

*termitted the same, had anie mysterie,*

*touching*



touching the sacrifice of breade and wine in the newe Testament lien hid in the deede of Melchi-zedek. For the holie Ghost both exactlie and plainelie doeth number the conditions wherein Melchi-zedek was likened to the sonne of God our eternal Priest. By these reasons it is apparent, howe the Papistes doe wrest the deed of Melchi-zedek verie il to establish their idol. Neither doe we weie their allegation of some saienges of the fathers, who haue deliuered to the posteritie y error which they receaued from their elders. For there is no auctoritie of man so great, but it must giue place to the worde of God. Neither is a long and erroneous custome ought else, then the auncientnes of heresie. Before which y worde of God deserueth to be preferred. Theodoret, whome alone I preferre before al Ecclesiastical writers, waighing the words of the Epistle vnto the Hebrewes, saith on this wise: *If therefore both the Priesthoode which is of the lawe haue taken an ende; and the Priest which is after the order of Melchi-zedek haue offered the sacrifice, and brought it to passe that al other sacrifices shoulde be vnnescessarie, whie doe the Priestes of the newe Testament use a mystical hyturgie, or sacrifice? But they who are learned in diuine matters doe know, that we doe not offer another sacrifice, but cal into minde that one and wholesome sacrifice.* Hitherto Theodoret. But the

Theodoret  
in Cap. 8, ad  
Heb.



## CHAP. 24. of the 84. Psalme. VER. 3.

the age insuing being seduced of sathan thoro-  
rowe missevnderstanding of the wordes of  
the fathers, did frame the idole of the masse.

The place of Malachie which they bring-  
foorth to confirme their opinion is this, Mal. *Mal. 1, 11.*

1. *In euerie place incense shalbe offered unto my  
Name, and a pure offering: for my Name is great  
among the heathen.* Of this saieng of Mala-  
chie, and such like, as that is of Ezechiel, *Of-  
fer a lawfull and continual sacrifice to the Lord:*  
the Papistes doe endeavour to establisth their  
missaticall sacrifice. But euen children, who  
haue but tasted the beginnings of Logike wil  
laugh at this conclusion. For who can beare  
this conclusion? *Beastes be in the market place:*  
*Ergo, a Chimera is there.* Yea that which is yet  
more absurde, of a general vndiuided theie  
doe inferre a monster neither heard-of, nor  
seene afore of anie man.

The force of the Prophetes argument is  
this. The Prophetes doe fore-tel, how among  
the gentils there shalbe a sacrifice, and in al  
places a pure oblation. Therefore the Gen-  
tiles conuerted through the preaching of the  
Gospel shal haue sacrifices and oblations.  
Not withstanding what kinde of sacrifices, &  
oblations they shal be, it must be learned not  
of men, but of God, and such as haue the  
testimonie of God speaking within the. But  
of this we shal speake more afterward \*when

\*Chap. 26,  
27. &c.

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wee shal entreate of the sacrifices of Christians.

*Against the  
thirde obie-  
ction of  
Papistes*

*1. Pet. 2. 4.*

The third thing which the Papistes object, is the worthines of the people of the newe Testament. To proue this dignitie the Papistes bring-out manie testimonies of the scriptures, especialie two sentences out of the former Epistle of Peter: *To whome ye come as vnto a li-  
ning stone, &c. yee as liuelie stones, be made a spi-  
ritual house, and holie Priesthood, to offer-up spi-  
ritual sacrifices acceptable to God by Iesus Christ.* And by and by in the same chapter, *But ye are  
a chosen generation, a royal Priesthood, an holie  
nation, a peculiar people, that ye shoulde shew-forth  
the vertues of him that hath called you out of dark-  
nes into his meruelous light.* By these and the  
like sentences the Papistes doe wel gather the  
worthines of the people of the newe Testa-  
ment; but for al that their conclusion, that  
therefore they ought to be massing Priestes, to  
offer sacrifice for the quick & dead, is naught.  
For Peter in this place speaketh not vnto bald  
Priestes, but vnto y whole people of God, vn-  
to men, women, maides, old-men yong-mē, &  
infants, to al which he giueth y honorable ti-  
tle of priestes, as they who are in y priest hood  
to offer spiritual sacrifices acceptable to God  
through Iesus Christ. If therfore al Christians  
be priestes, to offer acceptable sacrifice to  
God,

CHAP.  
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## CHAP. 24. of the 84. Psalme. VER. 3.

God, surelie the priestthoode common to all Christians is one, and the priestthoode of papistes is another, the which is committed onelie to shauelinges to offer acceptable sacrifices to God, without the commaundement of God, yea contrarie to the manifest scriptures: Therefore when the Papistes do reason thus: The excellencie of the people of the newe testament is farre greater than of the people of the olde Testament: *Ergo* It is required that Christians also haue their sacrifices, and those greater than were in times passed, otherwise they were of baser condition, than either the prophane people haue beerie or the Iewes vnder the lawe. I graunt the dignitie is verie ample; I graunt also that the sacrifices are greater: but that the masse is the sacrifice of Christians through the prerogative of worthines, it can not bee proved.

Seeing now wee haue both shewed by strong reasons the vanitie and prophanes of the Popish masse, and declared the lightnes of the bucklers, which they obiekt vnto vs; it remaineth that wee shunne their impietie euen as the serpent himselfe, who was the author to our first parentes that they should tempt GOD by correcting his commaundement. For to tempt God is nothing else than by dispising his word, ordinance, & vocation,

*What it is  
to tempt  
God;*



to seeke another thing through trust of our owne wisdom, which better pleaseth vs: which thing the Papistes haue done by inuēting à masse for the quick and deade; whereby they thinke both to confirme their kingdom, and to encrease the honor of their sacrificing priestes.

## CHAP. 25.

1. *Of things indifferent.*

**N**Owe brieflie, as we promised, let vs saie somewhat touching those things which maie be counted indifferent. For al things that are obserued in the papacie, are not generalie wicked, so that euerie whit shoulde be auoided. Morning and Euening prayers, instituted, as they cal it, for the time, doe consist of Psalmes and lessons taken out of the sacred scriptures. And therefore à godlie man dwelling among the Papistes maie be at them with à safe conscience, if so be the daunger of offence maie be shunned; and al suspicion of plaieng with both handes, auoided. For I woulde not haue à man so to flie Scylla, that he fal into Charibdis. For these two extremes are alike to be auoided, namelie papistical impietie, and al suspicion of Epicurisme. For he that alwaies doeth auoide the meetings of men,

*What things  
are good in  
the papacie.*

*A godlie  
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CHAP. 25. *of the 84. Psalme.* VER. 3.

men, where publike praier be made of the congregation, seemeth not so much to flie papistical wickednes, as to folowe them which are of no religion. And therefore I woulde haue the godlie abiding among papistes sometime to be at their morning and euening praier, especialie at those wherein neither inuocation is made of the deade; nor their little God of bread is offered to be adored, as it doth fall out at the feastes of sainctes, and at hie festiual daies, as they cal them, wherein the perfume of frankēcense is blowen before images.

Now as touching the baptisme of infants, the godlie are to doe two thinges. Let them both in heart reprocue the papistical toies, wherewithal Baptisme after a sort is contaminated; and with reuerence meditate vpon the institution of Christ. Which being done, I am of opinion the godlie are excused, which either doe suffer their children to be baptised of Papistes; or otherwise doe come as witnesses vnto the baptisme of infants. Because somewhat remaineth there yet of the institution of Christ.

Here what shal we saie of the masse, where in distribution is made both of bread & wine? Because therein somewhat of Christ his institution doth remain, shal it be lawful for a godlie man instructed aright touching y<sup>e</sup> idole of the masse, to be thereat, & to cōmunicate with others?

*Popish Baptisme.*

*Whether a godlie man may cōmunicate with papists.*



others? For if hee maie be present at the baptisme of the Papistes, although it bee foulie defiled with manifold additions, because there is somewhat remaining yet of Christ his institution; why shal not the same reason be of strength, in the communion of the supper. This question although it seeme verie intricate, yet I wil plainelie tel what I thinke therof: leauing the iudgement to the Church, that is the true Christians, especialie to such as haue felt the crosse, and liued among the pikes. First therefore I distinguish between the masse, and the communion in the papacie. For I thinke there is as great a difference betwene the masse, and that solemne communion celebrated among Papistes on Easter daie, as is betwene heauen and hel. For in the masse there doth nothing remaine of Christ his institutiō. Wherefore as I iudge the masse abominable, and therefore to be shunned, as an idole of Satan: so I pronounce that holie which remaineth of Christ his institutiō. For it is wickednes to think that so great a thing doth depend vpon the worthines of ministers. Because indeed, the masse, & the communion or supper, be cleane contrarie actions. For the Pop the masse being ended, the supper of Christe beginneth. So that a godlie man abiding among Papistes, is bound to shun the idole of y<sup>m</sup>. Ie; and maie, so that both offence, & al suspitiō of hal-

*Popishe  
masse one  
thing, and  
the commu-  
nion ano-  
ther.*



CHAP. 25. *of the 84. Psalme.* VER. 3.

halting be taken heed-of, be at the cōmunion, and with the elect of God, whereof manie out of doubt doe lurke in the Popedome, cōmunicate. What? Shal it therefore bee laweful to communicate vnder one kinde, as they cal it? Are not the laie people excluded frō the holie cup of the Lordes blood? Manie of our side supposing that consecration (as they saie) is done by reciting the wordes of the institution of the supper, doe iudge it a most hainous offence, if anie do cōmunicate vnder one kinde. The Popish priestes also do thinke that y laie people shal not be partakers of the Lords cup for the same cause, namelie because y wordes be not mūbled ouer the cup, out of which the laitie are drunk vnto. So y they thinke y wine is without y presence of y Lords blood. Now if the case did so stand, y is, if so great a matter did depend vpon y repetitiō of words rather thā of Christ who in his supper reacheth forth the sacrament of his bodie & blood, I woulde not haue a godlie man cōmunicate with papistes. Wherefore hauing these aduersaries, it is hard to pronounce anie thing without offēce: yet wil I speake what I doe thinke.

First of al we must consider, that to consecrate, is not, as the Papistes thinke, and halfe-Papistes doe imagine, by the pronouncing of certaine prescribed, or conceaued wordes on magique wise to make a

*Consecration  
on what.*



common and vnholie thing sacred and holie: but to consecrate indeed is to separate a thing from a common vse, & to applie it to an holy vse appointed of God with praise, & thanksgiving to his name. That this is a true definition thereof, he knoweth that either wil compare the force of the verbe *Cadosh* which with the Hebrews signifieth to consecrate with the old custome of consecration: or consider both the deed of Christ who instituted the supper, and the doctrine of Paul touching the blessing of the bread, and cup. Seeing then this matter neither dependeth vpon the virtue of wordes, nor is hindered by the malice of men which enuie the godlie the participation of y cup; but dependeth vpon the commaundement & institution of Christ, who according to his promise wil be among the godlie that cal vpon him; and thinke vpon, and acknowledge the benefits of his death, and resurrection: I doubt not, but the godlie in the pope-dome doe take part' of the bodie and bloode, albeit the popish incantation do not defile the cup. For both he that sanctifieth is the sonne of God; and he that reacheth his bodie and bloode by the handes of the ministers is the sonne of God, whose diuine power, and infinit mercy neither is hindred by y error of mē; nor broken through y malice of enuious persons who suppress the recitation of y words touching

CHAP. 25.  
touching  
But for  
municate  
one in Ch  
are manie,  
we are al p  
who bring  
Christ. F  
faith. And  
lawful to c  
were in th  
nion. One i  
whereof th  
speake: 7  
not the comm  
bread which  
the bodie of  
trulie doe p  
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then comm  
This comm  
wickednes  
one Iudas o  
tual comm  
hea., yea th  
Papistes, as  
standing or  
the .g. of the  
taken heed



CHAP. 25. *of the 84. Psalme.* VER. 3.

touching the supper.

But some maie obiekt: Theie which communicate together, doe it that theie maie be one in Christ. For so saith Paul: *For we that* *1. Co. 10. 17*  
*are manie, are one bread, and one bodie: because we are al partakers of one bread.* But the Papists who bring not faith, are without the bodie of Christ. For none is in Christ, but through faith. And therefore it seemeth howe it is vnlawful to communicate with Papistes. I answer in the supper there is a double communion. One is of the faithful soule & of Christ, *A double communion at the Lords supper.*  
 whereof the same Apostle in that place doth *1. Co. 10. 16*  
*speake: The cup of blessing which we blesse, is it not the communion of the bloud of Christe? The bread which we breake, is it not the communion of the bodie of Christ?* Of this communion theie trulie doe participate, which bring faith with them vnto the holie supper. The other, which dependeth vpon the former, is of the brethren communicating among themselues. This communion is not hindred either by the wickednes of the minister, or though some one Iudas or other be present. For it is a spiritual communion of al the godlie vnder one hea-  
 .l, yea though theie lurke secretlie among Papistes, as doubtlesse manie doe. Notwithstanding once againe I admonish that al denie-  
 .g of the true faith though Lat fained, be taken heede-of.

P s

But



Whether a  
man nos of  
the ministe-  
rie maie  
minister  
the Lordes  
supper in  
the case of  
necessitie, or  
no.

But what if one do so abhor Poperie, y<sup>e</sup> by no meanes he dare cōmunicate in y<sup>e</sup> kingdome of y<sup>e</sup> Pope; shal not a godly housholder, who hath a virtuous wife, & a wel gouerned familie, in this case priuatelie in his owne house, prepare y<sup>e</sup> Lords supper for himselfe, & his? Some perchace wil saie, he maie not so do; because y<sup>e</sup> administration of the sacraments doth pertain vnto the publike ministerie.

Of this I demande againe, whether manie did not communicate in the primitiue Church, before anie ordinarie & publike ministerie was instituted, and before anie temples were erected to meete-together? For my part I am perswaded that the houses of manie good citizens were temples, wherein godlie housekeepers with their families did receaue the Lordes Supper together, and did strengthen one another both with doctrine & comfort. I therefore distinguish between y<sup>e</sup> Church wel ordeined, & betwene captiuitie & banishment, where the godlie be persecuted. There I wil haue nothing detracted from the ministerie, but al things to be done according to the ordinance of y<sup>e</sup> church wel ordeined: but here, that is in the captiuitie or banishment of the Church either vnder the Turke or Pope, I do thinke the godlie are blamelesse, if theie imitate the examples of the saintes in the primitiue Church.

Thus



CHAP. 26. *of the 84. Psalme.* VER. 3.

Thus we haue written in few wordes our iudgement cōcerning ȳ vse of the Lords supper in the papacie, wherein if anie man be not satisfied, I desire friendlie to be admonished. For I submit not onelie this our sentence, but also whatsoeuer at anie time I haue written, or shal write, to the censure of al the godlie, who do cleaue not so much vnto doutful opinions, as to ȳ manifest truth. And therefore I do frēd- lie request, ȳ no man would rashlie iudge, but first compare my reasons, & of the aduersaries together. Which if any do, I trust mine opiniō shal not be improued. And I besech God, euen the father of our Lord Iesus Christ, ȳ he wold lighten our mindes with his light; repress the furie of satan & his limes ȳ persecute ȳ sound doctrine; and keepe vs in true godlines, thorough and for Christ his sake, that so we maie glorifie him for euermore, Amen.

## CHAP. 26.

*Of the sacrifices of Christians.*

CHRISTians also, which syncerelie professe Christ, haue their sacrifices. To wit, a propitiatorie; & a sacrifice eucharistical: both named of their effects or ends. Christians haue a propitiatorie sacrifice, not to be offred of themselves, but alreadie offered by Iesus Christ the most high priest & Mediator. For Christ the Priest

*Sacrifices of Christians.*

*Propitiatorie sacrifice of Christians.*



prieste hath giuen him-selfe à propitiatorie sacrifice for al men, that the father beeing appeased, the faithful might for euermore be sanctified through him.

*Eucharistical sacrifice.*

Eucharistical sacrifice is euerie obedience giuen of Christians to God, wherebie, as theie acknowledge God to be the fountaine, and auctor of euerie good thing: so theie testifie their thankfulness toward him.

But that this doctrine concerning the sacrifices of Christians knowen to the Church of God alone, maie the better be vnderstoode, & seeme the more comfortable to vs, I wil more distinctlie entreate of both kindes. For that which particularlie is distinguished, is both read with the more pleasure; and kept with more profite, as Bernard saith.

In the propitiatorie, or expiatorie sacrifice manie thinges are to be considered, which do make vnto the plainer exposition of the same. Wherefore first of al, I wil entreate of the Priest who doth offer this sacrifice. Then of the priest-hood and partes thereof. Afterward of the couenant. For euerie Priest is à suretie of some couenant. After that of the application of this sacrifice. Last of al, of the continual vse of this sacrifice in the cōscience, in life, and in death.

CHAP.

*John Morton*



CHAP. 27.

1. Of the Priest which doth offer the propitiatorie sacrifice for Christians; 2. Of his nature; 3. and qualities.

IN the explication of this first member concerning the chiefe priest of Christians, let vs consider what need there was to haue him; of what condition he was for person; and who he was.

The necessitie of the priest maie be deemed from hence. That al of vs are sinners, and subiect to eternal death, both through the defection of our first parentes from God, and also through our own sinne, and guiltines, it is wel known: which thing, both the punishment laide vpon vs by the most righteous God; and the word of God; and euerie mans conscience doth witnes. Nowe one of these two must needs come to passe. For either we were to perish euerlastingly; or must be reconciled vnto God. But, because the reconciliation should be righteous, that the iustice of God might be satisfied, it could not be done without making sufficient amendes to God for the iniurie he sustained. Which amendes was necessarilie to be made by some mediator. That as one Adam did caste vs al by his owne sinne vnto death, and damnation: so there might be some one,

*The neede  
that Christi-  
ans had of  
a Priest.*



Heb. 5, 1.

Iphes. 2, 3.

one, who by his own merite should reconcile vs to God offended, hauing made à recōpence for the trespasse. Which Mediator betweene God offended, and men offenders, is called à priest. For so it is in the 5. Chapter of the Epistle vnto the Hebrues: *Euerie hie priest is taken from among men, & is ordeined for men, in thinges pertaining to God, that he maie offer both gifts, and sacrifices for sinnes.* By this it plainlie appeareth, howe necessarie à priest was, to reconcile vs vnto God who was displeased. But who could giue such à priest, whē al mankind was guiltie; & no man liuing could satisfie no not for him-selfe, much lesse for others? The most wise God brought-forth à cōusel, which man could not giue. For he was as he was merciful, to take pitie vpon his creature: as he was wise, to help man least he lost the end where-vnto he was created: as he was almightie, not to suffer the diuel to exercise euerlasting tyrannie vpon his owne image: and as he was righteous, not to let sinne gō vnpunished. Therefore God vttered his most wise counsel wherebie he declared both his soueraigne wisdom, and his vncomprehensible mercie, and his infinite power, and his most absolute iustice. Wherefore, because the wrath of God against sinners, as we are al by nature, *(for we were by nature the children of wrath,)* was greater than à meere man could beare; and because



## CHAP. 27. of the 84. Psalme. VER. 5.

because the iustice of God did require, that  
 some one among men should be the auctor of  
 life, as one was of death, God of his goodnes  
 gaue such a priest, who both could, because he  
 was God, & ought because he was a man, born  
 of flesh & blood as al other men, notwithsta-  
 nding separated from sinners, that is righteous.  
 Otherwise he had bin vnmeete for such an of-  
 fice. For thus saith God: *The seede of the woman*  
*shal bruise the serpents head,* that is, the whole  
 consent of the Scripture approuing the same,  
 The eternal sonne of God shal take-vnto him  
 selfe the humane nature, that God and man  
 maie be one person, a mediator or a priest be-  
 tweene God & men, who taking mans cause  
 vpon him-self shal suffer the punishment due  
 to mankind; & reconcile men to God, his own  
 righteousness being imputed to them. which  
 made Augustine to saie: *A more conuenient mā-*  
*ner to heale our miserie there was none, than by*  
*the passion of Christ.* For he, as the same August.  
 saith, *made our sinnes his own sinnes, that he might*  
*make his righteousness to be ours.* Therefore y<sup>e</sup> con-  
 ditiō of y<sup>e</sup> Priest reconciling vs to God by his  
 own merit, was to be of two kinds. One of na-  
 ture y<sup>e</sup> other of quality. The cōditiō of natures  
 y<sup>e</sup> this our Priest should be both God & man,  
 in one person, otherwise he could not be a me-  
 diat. For as to the father by his eternal diui-  
 nitie: so ought he to be conioined to vs by the  
 societie

Gen. 3, 15.



societie of humane nature. *The Sonne of God therefore, as Ambrose doth saie, taking our flesh upon him became man, that the man Iesus Christ might be the Mediator betwene God and man.*

It was behoueful therefore that the Mediator should consist of both natures, that he might reconcile both. Of the diuine, that he might talke with God, and appeare before him: of y humane, that he might both be a debtor, & also haue to offer vp to God. Whence in the E-

- Heb. 2, 14. pistle vnto the Hebrues it is thus written, He tooke flesh & blood, that he might destroye through*  
*15. death, him that had power of death, that is the diuel, and that he might deliuer all them, which for feare of death were all their life time subiect*  
*17. to bondage. Againe, In all thinges it became him to be made like vnto his brethren, that he might be merciful, and a faithful high priest in thinges con-*  
*18. cerning God, that he might make reconciliation for the sinnes of the people. For in that he suffered, and was tempted, he is able to succour them that are tempted.*

Hitherto concerning the conditions of the diuine and humane natures of our priest: now of the qualitie of the person, whereof the same

- Heb. 7, 26. Epistle entreateth on this wise: Such an high priest it became vs to haue, which is holie, harme-*  
*27. lesse, vndefiled, separat from sinners, and made hier than the heauens: which needed not dailie as those*  
*hie Priestes to offer-up sacrifice, first for his owne sinnes,*



CHAP. 27. *of the 84. Psalme.* VER. 3.

sinnes, and then for the peoples. But of this qualitie we shal haue good occasion to speak more in the explication of the priesthod. And that Iesus the sonne of the virgin Marie is the true Messiah, yea & priest and Mediator both promised and giuen to vs of God, we haue aboue \* declared where we opposed against y<sup>e</sup> Iewes this inuincible argument:

\* In the 4.  
Chapter.  
Page. 20.

He alone, without al controuersie, of certain truth, yea & by the confession of al men, is the true and onelie Messiah, to whome al the prophecies of the Prophetes do point; and to whom properlie, whatsoeuer by Moses, and other holie Prophetes of God hath bin foretolde of the Messiah, doth agree.

The Major.

But the prophecies of al the Prophets doe point vnto Iesus the sonne of Marie y<sup>e</sup> virgin; & to this Iesus alone, whatsoeuer by Moses, & other holie prophetes haue bin foretolde of the Messiah, doth agree: Therefore none but Iesus the sonne of Marie the virgine, is the true and onelie Messiah. The minor which is in controuersie we haue already proued aboue, where we refuted the vanitie of y<sup>e</sup> Iewes concerning the Messiah. Turne vnto our note vpō 1. v. c. of this Psalme against the Iewes \*.

The Minor.

The conclusion.

\* Afore  
Chap. 4. 5.  
Etc.

## CHAP. 28.

1. Of the Priesthood of Christ: 2. The partes thereof; 3. Of the Gospel of Christ.

Q

The



Priesthood  
of the newe  
Testament  
what;

**T**He priesthood of the newe Testament is a ministerie ordained and appointed of God, wherein Iesus Christ God and man being confirmed the most hie & eternal Priest by the oath of God, doth preach, and mainteine the Gospel concerning the remission of sinnes; and through the eternal spirit offereth himselfe for a propitiatorie sacrifice, whereby he both cleanseth sinne, and satisfieth the iustice of God for sinners; appeaseth Gods displeasure; doth merite grace and the holie Ghost for as manie as beleue on his name; and continualie maketh intercession for the Church, and is heard, so that the yoke of the diuel enimie of mankinde, being shaken off, and the image of God lost through sinne beeing repared in vs, we maie be sanctified for euermore, yea and liue blessedly, being conformable to Christ the hie Priest worlds without end.

Partes of  
Christe his  
priesthood.

This definition is collected, both out of v which we haue spoken of the Priest: and also from the consent of the whole Scripture, but especialie out of the epistle vnto the Hebrues. But euerie part of this definition, as theie containe much store of good doctrine & comfort: so theie doe require a longer discourse. The partes of the priesthood of Christe expressed in the definition, be three: namelie, the doctrine of the Gospel; Sacrifice; and praier or intercession. And euerie of these are most perfect, & effectual, that nothing in them is either wanting, or not sufficient for saluation.

For



CHAP. 28. *of the 84. Psalme.* VER. 3.

For al the virtue of these partes dependeth vpon the maiestie of Christe, in whome neither wisdom, nor goodnes, nor puritie, nor wil, nor power is lacking. Of these three parts therefore we wil entreate in order.

The first part is the preaching of the Gospel, without which we miserable, and blinde sinners can hope for no fauour and grace from God. For without this doctrine of the Gospel we bee wrapped in miserable darkenes; and through y greatnes, number, & filthines of our sinnes, euen by y iudgement of our own conscience condemned, as so ouer-thrown, that we must needs dispaire. For, both the lawe doth threaten the wrath to such as fulfil not the lawe (for this is the iudicial sentence of the lawe: *Cursed is euerie man that continueth not in al thinges which are written in the booke of the lawe, to do them;*) and our owne conscience, which is a testimonie of y iudgemēt to come, doth accuse vs before the iudgement seate of God; and the miseries of mankinde do witnes that God is iustlie offended; and the horrible tyrannie of Satan vpon man, together with the tragical chances at al times, do proue what a detestable thing sinne is. I saie nothing of warres, nothing of the signes in heauen, in earth, and in the sea testifying the rage (to speake with the Prophete) of Gods displeasure.

*The first  
parte of  
Christian  
priesthood.*

*Benefite of  
the Gospel.*

*Gal. 3, 10.  
Deut 27, 26*



Al these things are but y<sup>e</sup> beginnings as it were of their miseries, which repent not at y<sup>e</sup> preaching of the Gospel. Al which our priest doth heale, if we like mad men with the furious, and blinded world, doe not refuse his medicine. For he from the bosome of the father doth bring the moste comfortable doctrine of the Gospel concerning the remission of sinnes; which being pardoned, and quite abolished, neither hath the lawe in vs any thing which he may condemne; nor the diuel, nor death ouer vs anie power at al. This doctrine of the Gospel is called *the myserie hid from the wise of this world; and is thought of them*  
 1. Cor. I, 23. *to be foolishnes. But to the miserable and afflicted sinners it is the wisdom of God: whom it hath*  
 24. *pleased by the foolish preaching of Christ crucified to saue such as beleene.* Therefore we must shew in a worde or two what this doctrine of the Gospel is, that this part of the priesthoode of Christ maie be the more comfortable vnto vs. Christ in the 24. of Luke proponeth the summe hereof in these wordes: *It is behoueful that repentance, and remission of sinnes be preached in my*  
 Luk. 24, 27. *The Gospel Name among al nations.* Therefore the Gospel is *what;* a general preaching of the remission of sinnes, which theie attaine, who repent, and that through the Name, that is through the merites of Christ. And although this definition as I saie, doth containe the summe of the matter; yet the better to containe



ceauē the greatnes of the benefit of Christ our Priest, I wil set-downe another more at large.

*The Gospel is an vniuersal preaching of Christ our Priest, wherein tidings is brought of deliuerance from the wrath of God; from the curssse of the lawe; and from euerlasting damnation, and remission of sinnes, saluation, and euerlasting life is proclaimed to al such as beleue in the sonne, for his owne merites, according to the promise made in olde time to the fathers, that the glorie of God his goodnes, maie be commended euermore; and besides that such as be deliuered through Christe, maie bring forth fruites worthe the Gospel; and at the length enioie euerlasting life.* This definition of the Gospel taken out of fundrie places of the scripture doth teach howe the Gospel in deede is a good and ioieful message, without which doubtlesse we should perish in euerlasting miserie.

The partes of this definition for so much as else where we haue explicated them, I wil not anie more stand vpon them in this place. The summe of al is this: that by nature we are miserable, cōdemned, slaues: but by grace, which the Gospel preacheth, blessed, righteous, free and heires of eternal life through Iesus Christ.

Christ the sonne of God himselfe brought this 'octrine out of the bosome of the Father; and proposed the same to our first parentes,

Q 3

after



*The Gospel* after their miserable fall into the snares of the  
*preached* diuel. For thus he saith, *The seede of the woman*  
*unto Adam* shal bruiſe the head of the ſerpent. This he ſoun-  
*and Eua.* ded by the miniſterie of Noah before the  
*Gen. 3, 15.* floud. For Peter doth affirme, that *Chriſte* by  
*The Gospel* *preached in the ſpirite went & preached vnto the ſpirites that*  
*the daies of* *are in priſon*, becauſe of their froward rebellion  
*Noah.* againſt y<sup>e</sup> ſpirite of Chriſt preaching to them.  
*1. Pet. 3, 19.* This afterward he vttered by the Prophets, as  
*The Gospel* the ſame Peter doth witneſſe. This after his in-  
*preached by* carnation he preached alſo three yeares and an  
*the Apoſt-* halfe. This he commanded to be blowen a-  
*les.* broade by his Apoſtles into al the worlde;  
*2. Pet. 1, 19.* which alſo he confirmed afterward with ma-  
*20.* nifold ſignes. By his doctrine, as he hath  
*21.* *Mark, 16,* alwaies preſerued: ſo doth he preſerue, and e-  
*15.* uen vntil the end of the world wil preſerue  
*Aſt. 2, 2.* the Church againſt the gates of hel; he wil  
*3. &c.* bleſſe it, and giue the holic ſpirite, and euerla-  
 ſting life to as manie as beleue this doctrine.  
 But on the other ſide horrible damnation  
 hangeth ouer their heads, who giue no cre-  
 dite to this doctrine ſo confirmed both with  
 ſignes, and with wonders, and with mani-  
 folde virtues, and by the holic Ghoſte. For,  
 as it is in the Epistle vnto the Hebrues, *if the*  
*Heb. 2, 2.* *worde ſpoken by Angels, was ſtedfaſt, and e-*  
*uerie transgreſſion and diſobedience receaued a*  
 3. *iust recompence of reward: howe ſhal we eſcape,*  
*if we neglect ſo great ſaluation? Let vs therefore,*  
 as



CHAP. 28. *of the 84. Psalm.* VER. 3.as the same Epistle warneth, take heede that we  
let it not slip.

I.

CHAP. 29.

1. *Of sacrifice, the second part of Christ  
his priest-hood;*

THE second part of Christ his priesthod is to  
offer sacrifice. Which sacrifice of Christ is  
takē somtime generalie, & somtime specialie.  
When it is taken generalie it comprehendeth  
al whatsoever Christe our Priest hath either  
done, or offered to the father for our welfare.  
As al his workes are perfect obedience to the  
lawe, voluntarie death and passion; and conti-  
nual intercession with the Father.

*Sacrifice of  
Christ taken  
diuerslie.*

That obedience towarde the lawe is a cer-  
taine parte of his sacrifice, it is aparent because  
therebie he maketh vs righteous before God.  
Of his passion and death the Epistle vnto the  
Hebrues doth entreate, when it affirmeth that  
Christe offered himselfe for our sinnes, and  
by his blood purged our consciences. His in-  
tercession and praiers in the 5. vnto the He-  
brues, are called oblations. For thus it is writ-  
ten: *In the daies of his flesh he did offer-up  
praiers and supplications, with strong crieing and  
teares vnto him, that was able to saue him from  
death.*

*Obedience  
to the lawe }  
a parte of  
Christ his  
sacrifice.  
Heb. 9, 14. 6*

For these three, to wit, his perfect obedience

Q 4

of



of the lawe; his passion; and his intercession, mutualie by à certaine order, as effectes of their causes doe depend each of other, & contrariwise. For in that he was holie, pure, yea & moste perfectlie righteous according to the lawe, his voluntarie obedience in the crosse was of power to purge al the sinnes of men; & because he was obedient to the father euen vnto the death of y<sup>e</sup> crosse, his praier doe preuaile for the Church euerlastinglie; who therefore is the onelie intercessor, because he and

*1. Tim. 2, 6.* none beside, *gaue himselfe a ranfome for al men,* as Paul doth testifie. This consecution or gathering together of Christ his merites doth notablie appeare in our sanctification. For by the merite of his death, he doth so purge vs from sinne, that, if so be we beleue, we doe appeare no more guiltie in the sight of the father; as Isaiah fore-tolde of him in his 53. Chapter: *Surelie he hath borne our infirmities, & carried our sorrowes.* Againe, *He was wounded for our transgressions, he was broken for our iniquities.* By the merite of his obedience to the lawe he doth cloth vs, that we maie appeare righteous before God, not through our owne, but throgh his righteousness imputed vnto vs. For so doth Paule saie vnto the Romanes, Chap-

*Isai, 53, 45.* *Merite of Christ his obedience to the Lawe.* *Rom. 5, 19.* *ter 5. As by one mans disobedience, manie were made sinners: so by the obedience of one hal manie also be made righteous.*

Both

Both w  
obedi  
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that he  
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of the law  
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is of righ  
we are fal  
both take  
with the  
accursed, a  
so saith P  
the curse  
curse for v  
the lawe t  
by his per  
vnder whi  
fate, but fi  
where he  
righteousne  
because the  
vident test  
Paul affirm  
in ration  
intercession  
vnto the f  
r, Wh  
of Gods cho



Both which merites, to wit of his passion, and obedience to the lawe, Paul comprehendeth in these words: *Christ was made under the law,* Gal. 4, 4. 5. *that he might redeeme them which were under the law.* For whereas there is a double sentence of the lawe, one of malediction and of death for not fulfilling the lawe, whereinto we doe runne through sinne: another of blessing, that is of righteousness, and of life, from which we are fallen by sin, it was needful y<sup>e</sup> he should both take vpon himselfe the curse of the law with the cause, that is our sinnes, being made accursed, and subiect to death for our sake (For so saith Paul, *Christe hath redeemed vs from the curse of the lawe, when hee was made a curse for vs;*) and also restore the blessing of the lawe to vs, which he hath deserued for vs by his perfect obedience towards the lawe, vnder which he was made not for his owne sake, but for ours. And this doeth Paul meane where he saith: *Christ is the ende of the lawe for righteousness vnto euerie one that beleueth.* And because the resurrection of Christ is a most euident testimonie of this fulfilling the lawe, Rom. 4, 25. Paul affirmeth howe he is *risen againe for our iustification.* By the merite of his praier and intercession he hath made an entrance for vs vnto the father; as Paul saith vnto the Romans, *Who shal laie anie thing vnto the charge of Gods chosen? &c. It is Christ that maketh inter-* Rom. 8. *cession*

Q 5



*tercession for vs.* Therefore when Christ is said to offer his merites to the father, the general sacrifice of Christ, containing the triple merit, namelic of his obedience to the law, of his passion, and of his praier, must be vnderstoode. Otherwhile y<sup>e</sup> sacrifice of Christ is more specialie taken for his death & passion which death & passiō is the only propitiatorie sacrifice. The figures wherof were y<sup>e</sup> sacrifices of the Iewes, & by a singular forme of speech was caled propitiatorie, because it was a shadow of this eternal propitiatorie sacrifice euē Iesus Christ. But because aboue,\* where we shewed the vanitie of the Iewes, who as yet do looke for the messiah, we haue spoken of shadowes, in this place we wil speake onlie of the sacrifice of Christe, which the scripture calleth expiatorie, or propitiatorie from the effect thereof, which sacrifice may rightly be defined on this wise.

*Sacrifice of Christ as it is specialie vnderstood.*

*\* In the fourth chapter, Page.*

*Propitiatorie sacrifice of Christe whar;*

*The passion of our Lord Iesus Christ the eternal Priest is the propitiatorie sacrifice wherein the eternal sonne of God, made man, and of the father appointed an eternal Priest, by obeieng the father in suffering euen vnto the death of the crosse, offered himselfe through the eternal spirite to the eternal father vppon the altar of the crosse, sustaining the curse of the law truelic, to the end that by this one, and most perfect oblation he might satisfie the iustice of God for the offence, and punishment of mākinde:*



CHAP. 29. of the 84. Psalm. VER. 3.

kinde; pacifie the iust displeasure of God; and by this onelie sacrifice merit for al which from the creation of the world either haue beleene, or til the ende of the same shal beleene, euen eternal sanctification, that is deliuerance from the curssse of the lawe; grace, benediction, life, and euerlasting saluation, that so being cōformable to Christ, theie maie praise and glorifie God for euer and euer. This large definition Christe in verie fewe wordes doth comprehend, John 17, *John 17,* where he saith; *For their sakes sanctifie I my selfe, that theie also maie be sanctified through the truth.* But the holie spirit in the Epistle vnto the Hebrewes doth verie copiously en-  
treate of this matter, and that which scatter-  
ringlie is spoken to this purpose in that Epi-  
stle, I haue gathered together as it were into  
one bodie, that at one sight as it were, we maie  
behold this wonderful worke, and after a sort  
esteeme the greatnes of the benefite, and be  
thankful to God for this infinite mercie shew-  
ed to vs in Christe. Augustine saith howe  
in euerie sacrifice there be foure thinges to be  
considered, namelie who is y offerer; to whō it  
is offered; what is offered; and for whō it is of-  
fered: which foure thinges are both expresse  
& distinctlie contained in this our definition.  
For y sonne of God made man, & of God the  
father himselfe ordained an eternal priest, is  
y offerer. For this priest, as he alone is holy &  
righ-

*August. Lib  
4. de Trin.*

*It hat  
thinges are  
to be consi-  
dered in a  
sacrifice.*

*I Who the  
offerer  
of Propiti-  
torie sacri-  
fice.*



righteous, and hier than the heauens: so could he alone offer a perfect sacrifice for euermore. Because, in that he was a iust man, hee might lawfullie take vppon him the cause of vs al; especialie seeing one man had brought the rest of the posteritie into the state of damnation with himselfe: and in that hee was hier than the heauens, to wit, verie God, hee was of power to offer such a sacrifice, as was perfect, and effectual for euermore: againe, in that he was one person, al the deedes of his manhood are most pure, and of an infinite price.

2. To whom  
Christ offered  
himselfe.

To whome doeth this priest offer? Euen to God himselfe. For to him alone the sacrifice was due, that his iustice might be satisfied, whome our first parentes, and we in them offended; that the sentence of condemnation for our transgressing the lawe being vtterlie abolished, we might be made partakers of eternal blessednes through his merit.

3. What  
Christ hath  
offered for  
vs.

What doeth this priest offer to God? The sonne of God the eternal priest hath offered himselfe to the father vppon the altar of the crosse, taking our cause, that is our sinne, and punishment vpon himselfe. For the Epistle vnto the Hebrewes doeth witnesse, that the sonne of God was made partaker of our flesh and bloode, that he might haue that which he might offer. And Augustine doeth saie, *what was more meete to be taken of men, for their ob-*  
lati-



## CHAP. 29. of the 84. Psalme. VER. 3.

lation, than the fleshe of man? And what so apt for this sacrifice, as mortal fleshe? And what so cleane for the sinnes of the worlde, as without al contagion flesh borne in the wombe, & out of the wombe of a virgin? And what so gratefull could be either offered, or receaved, as the flesh of our sacrifice, the made bodie of our Priest?

Furthermore, seeing euerie sacrifice in the olde lawe ought, first to be separated from other things of the same kinde; secondlie to be applied to the altar, the hande of the Priest laide there-vpon; thirdlie, to be offered vpon the altar; fourthlie, being done rightlie according to the lawe, it was a sacrifice accepted of God: let vs see howe these foure thinges do agree to our sacrifice. First therefore Christe this our sacrifice was segregated from other men not by nature, whereby he was to be ioined to them, but by puritie, innocencie, and excellencie, wherein he surpassed al other men. Secondlie, he was applied to the altar being consecrated to God through his wonderful obedience. For he was offered, euen because he woulde. Thirdlie hee was offered vpon the altar, hanged on the woode of the crosse, bearing vpon his owne heade our cause, that is both sinne, and the punishment of sinne, namelie the wrath and curse of God. Which thing was in olde time figured in the goate vpon whose heade Aaron (hauing confessed first

Howe the  
sacrifices of  
the olde  
Lawe were  
offered.

Leui. 16, 20.  
21.



*Atrons  
goate a fi-  
gure of  
Christe.  
Isai. 53, 6.  
2. Cor. 5, 21.*

*Gal. 3, 13.*

*The diffe-  
rence be-  
twene the  
goates bea-  
ring sinnes,  
and Christe  
his bearing  
sinnes.*

first his owne sinnes, and the sinnes of the people of Israel ) laide his owne sinnes, and al the sinnes of the sonnes of Israel, and sent him awaie, by the hande of a man appointed, into the wildernes. The truth of this type was fullie accomplished in Christe. For, as the Prophet saith, *The Lord hath laide upon him the iniquitie of vs al.* So doth Paul applie the figure to Christe, when he saith, *He hath made him to be sinne for vs, which knewe no sinne, that we should be made the righteousnes of God in him.* Againe, *Christ hath redeemed vs from the curse of the lawe, being made a curse for vs.* For it is written, *Cursed is euerie one that hangeth on tree.* Furthermore, as that figuratiue goate was sent into the wildernes to be torne of wilde beasts: So Christe was deliuered into the handes of the Scribees, Pharises, & people obcieng the commandementes of their prince the diuel, to be slaine for our sinnes, and bare the punishment due vnto them, as if it had bene his owne. Here we must diligentlie distinguish betweene the shadowe, and the truth. The sinnes of the children of Israel were laide vpon the goate, but in a figure onelie: but Christ indeede bare the sinnes of the w hole world. Neither is here anie trope to be admitted. For herein our whole hope doth consist, herein the infinite loue of God, doth appeare, finalie herevpon our whole saluation doth depar-



depend, that our God trulie & without trope hath poured forth al his anger vpon his owne sonne, as though he had bene guiltie of al the sinnes of the world, who trulie and without trope was made a curſſe, to deliuer vs trulie and without trope from the curſſe. For otherwise if the wrath of God had bene fained, the obedience of the sonne had also bene fained; & the hope of glorie also which we loke for, had bene fained. Therefore Christ is to be considered with those qualities which he hath not in him selfe, but through impu- tation in respect of his mediatorship which voluntari- lie he tooke vpon himselfe, that we likewise after the same sort, that is through the impu- tation of those thinges which were proper to him, namelie through the satisfaction of righ- teousnes and holines, iustified, and sanctified, might be made his brethren, and heires of one & the same kingdome. Fourthlie, the sacrifice Christ so orderlie offered vpon y altar of the crosse, did so both pacifie, and please y father, the force therof shal euermore continue to the saluation of man.

The fourth thing which Augustine requi- 4. For who  
reth a euerie sacrifice, is the circumstance of *Christe was  
persons for whome it is offered.* Wherevnto  
Paul in these wordes doth aunswere: *He gave* 1. Tim. 2, 6.  
*him selfe a ranſome for al men.* And Iohn saith, *Be-* Iohn 1, 29.  
*holde the lambe of God, which taketh awaie the*  
*sinnes of the world.* More.



*Howe Christ  
was offered.*

*Heb. 9.14.*

*Act. 20.28.*

Moreouer beside these foure thinges which Augustine requireth in our sacrifice, wee haue added other foure thinges moe out of the Epistle vnto the Hebrewes in our definition, namelie the manner of the sacrifice, the perpetual force of the same, the forme of applying it, and the final ende of our knowledge and confidence in this sacrifice. The manner is, that Christ did offer himselfe through the eternal spirit. For so saith the Epistle vnto the Hebrewes: *Howe much more shal the bloode of Christ, which through the eternal spirit offered himselfe without spot to God, purge your conscience from dead workes!* By the name of the eternal spirit he vnderstandeth the power of the diuinitie ioined with the humanitie, the which gouerned al this sacrifice, whereof it commeth to passe, that this bloode, seeing it was the bloode of that man who also was verie God, is indued euen with the liuely virtue, whereby as he made vs, so he was able also to renue vs. In consideration hereof God is saide to haue died, and to haue purchased to himselfe a Church by his owne bloode, as Paul doeth testifie, when he saith: *Take heede vnto your selues, and to al the flocke, where the holie Ghost hath made you overseers, to feede the Church of God, which he hath purchased with his owne bloode.* Hence then is that which we added concerning the perpetual force of the sacrifice,



## CHAP. 30. of the 84. Psalm. VER. 3.

sacrifice, whereof the Epistle vnto y<sup>e</sup> Hebrewes Heb. 10, 14  
doeth saie, *With one offering hath he consecrated*  
*for euer them that are sanctified.* So, by his owne Heb. 9, 12.  
bloode entred he once into the holie place, and ob-  
teined eternall redemption for vs. Of the appli-  
cation which is through the worde, through  
faith, and the sacramentes; and also of the final  
end of Christ his sacrifice, we wil entreate\* af-  
terwarde in their due places. \* Chap. 39;  
40. of this  
first part.

## CHAP. 30.

1. Of diuerse things to be considered in Christ his  
suffering, and offering-up himselfe vnto  
God the father for our sake; 2. Par-  
ticularly for mans miserie which  
made Christ to suffer.

**B**V T here we are to staie à while, and deep-  
lie to consider of diuerse weightie pointes,  
namelie, howe great the miserie of men was,  
where-into they fel through sinne; how great  
y<sup>e</sup> displeasure of God was against man for sin-  
ning; againe, how great his mercie was toward  
man; how vnspeakeable the obedience of the  
sonn of God was; how horrible the punish-  
ment that he suffered was; of what an inesti-  
mable & incomparable à price the death of y<sup>e</sup>  
sonn of God was, in that it coulde satisfie  
R and



and make amendes for the finnes of all man-  
kinde; and contrariwise, howe cursedlie vn-  
gratefull the maior part of men is, in that they  
will not acknowledge this wonderful worke  
of God, namelie the sacrifice of Christ.

*Iob 14, 1.*

First therefore it is behooueful to consider  
the miserie of mankind without the sacrifice  
of Christ, whereof Iob doeth saie: *Man that  
is borne of a woman, is of short continuance, & full  
of trouble.* Augustine defineth the miserie of  
man to be an abundance of trouble, & a scarcitie  
of comfort, when a man diuerslie doth suffer,  
but findeth cōfort of none. Homer with an out-  
crie affirmeth that nothing is either in greater  
peril, or more miserable than man is. But Ho-  
mer considereth onelie the calamities and mi-  
series, and tragical chances, wherevnto men  
are subiect in this life. For hee knewe neither  
the beginning; nor the degrees; nor the ende  
of mans miserie.

*The begin-  
ning or  
cause of  
mans  
miserie.*

The beginning from whence the miserie  
of mankind hath sprong, and spread-forth,  
none knoweth, excepte hee haue learned the  
same out of the worde of God. This word  
referreth the original of all sinne vnto the di-  
uel; the sinne of our first parentes; and vnto  
the propagation of the same sinne vnto al po-  
steritie. Which thing Paul, Romanes 5. ex-  
presslie doeth teach; and Isaia the Pro, hete  
doth



## CHAP. 30. of the 84. Psalme. VER. 3.

doeth saie, *We al doe vade as a leafe, and our ini-* *Isai 64, 6.*  
*quities like the winde haue taken vs away.*

The degrees of mans miserie are manifold, *2. The de-*  
 and verie lamentable. The first whereof is a *grees of*  
 pittiful separation from God. *mans mise-*  
*rie,*  
 saith the Prophete Isaiah, *haue separated be-* *The 1. de-*  
*tweene you and your God; and your sinnes haue hid* *gree.*  
*his face from you.* *Isai. 59, 2.*  
 Howe great this miserie is  
 no man is able sufficientlie to conceaue. For  
 what can be more wretched than to bee sepa-  
 rated from God; than to bee excluded from  
 the fountane of al goodnesse; from al happi-  
 nes, and saluation?

The second degree is, to be conioined with *The 2. de-*  
 fathan that lier, and murtherer; and be vnder *gree.*  
 his lawes, which are of death and damnation.  
 Through both which degrees, the temple of  
 GOD, which by creation was dedicated to  
 God, is prophaned; and the image of GOD,  
 after which man was fashioned, is defa-  
 ced.

Hence insueth the third degree of the wret- *The 3. de-*  
 chednes of mankind, to wit, that man, who *gree.*  
 before was the temple of God, is now fallen  
 into such miserie, that he is become the temple  
 of satan, wherein y diuel is worshipped by his  
 owne workes, namelic with lieng and mur-  
 ther, whereof infinite heapes and swarmes of  
 sinnes doe burst-out.

R 2

The



The 4. degree.

The fourth degree of mans miserie is the huge heape of calamities both spiritual and corporal, wherewith mankinde is pressed-downe, as are manifolde tentations, infinite diseases, and the tragical chaunces wherevnto mankinde is subiect. For there is no calamitie, but man maie fall thereunto. Whereof the prouerbe commeth, *A man knoweth not in the morning what maie betide him ere night.* Againe, *either wee are, or we haue beene, or we maie be, as this man is.* Of manie examples I wil alleadge a few. King Adonibezek in his great pride, had the thumbes both of his handes, and of his feete cutte off, and so liued in extreme tormentes. The destruction of Iezebel is knowen to all men. Alcibiades was for his nobilitie high, for his substance riche, for his personage comelie, for the fauour of his people famous, for his supreme auctoritie honorable, for his manifold victories much commended. But continued he so? Naie, hee was afterwarde condemned, banished out of his countrie, put out of house and home, hated extremelie, and so at the length died desperatelie. Cepio Seruilius, who in respecte both of the highnesse of his pretorshippe, of the gloriousnes of his triumph, of the honour of his consulshippe, & of the dignitie of an hie Priest, was most renowned

Adoni-bezek.

Judges 1, 6.  
Iezebel.

2. King. 9. 32.  
33.  
Alcibiades.

Cepio Seruilius.

renowned  
mation, th  
Romane S  
in such gl  
ble ende.  
and deliuer  
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the Roman  
cane vnder  
famous vict  
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I speake of  
in his gold, &  
he not filled  
of iewels, wh  
vaul what th  
mentes, he d  
I saie nothing  
of Ma. us, Pe  
manie moe, v  
howe wretch  
from which  
much in thi



CHAP. 30. *of the 84. Psalme.* VER. 3.

renowmed, yea and had in such price & estimation, that he was called the patron of the Romane Senate, liued not vntill his death in such glorie, but had à verie miserable ende. For he was throwen into prison, and deliuered to an hangmā to be tormented, who with his cruel handes tare in peeces the heart of Cepio plucked from out his bodie, and hung it vpon à ladder to the horror of al the Romane people. Belisarius the chiefe capitane vnder Iustinian the Emperor, after manie famous victories which he had atchieued, was through enuie ouerthrowen, spoiled of his goodes, bereft of his eies, and constrained daile to beg his bread in the temple Sophie, vsing this speech to such as passed-by, *A peece of bread giue to Belisarius, whome vertue aduanced, enuie hath ouerthrowen.* What should I speake of that proude Herod who glittered in his gold, & iewels, and kinglie robes? was he not filled afterward with vermine instead of iewels, which he feede with his owne flesh, vntil what through his owne stinch, and tormentes, he desperatlie dispatched him selfe? I saie nothing of great Alexander, of Cæsar, of Marius, Pompeius, Cato, Cicero, and of manie moe, whose wretched endes doe shew, howe wretched the condition of mankinde is: from which none is sure to escape, while hee liueth in this worlde. And therefore wiselie

R 3



The 5. degree, did Seneca counsel, when he saide, *Let no man trust too much to prosperitie.*

\* Of this The fifth degree of mans miserie is the gill-  
 reade more times of conscience, \* which more doth vex  
 about Chap. the soule than anie hangman is able to tor-  
 11. upon the ment the bodie. This although it seeme  
 first verse for a time to sleepe: yet, as Plato saith, before  
 of this death it wil be wakened.  
 Psalme.

The 6. degree. The sixt degree of the miserie of man-  
 gree. kinde is, euen death it selfe ioined with desper-  
 ration, the which is most miserable to such as  
 knowe not Christ, and a certaine entrance vn-  
 to euerlasting damnation.

3. The ende But what is the ende of those men which  
 of the miserie confesse not Christ? The ende, as I maie saie,  
 viz of man- is infinite, permanent, subiect to no change or  
 kinde. alteration. For after death, and after the last  
 The finall iudgement, there ensueth the woful knitting  
 reward of vp of this miserie, to wit, endlesse shame, per-  
 shame. petual griefe of conscience both in soule and  
 bodie, fellowship with vncleane spirites in  
 obscure flames of fire, in vtter darkenes, with-  
 out al light of God.

Of the shame Daniel speaketh, when he saith,  
 Dan. 12. 2. Some, to wit, the wicked, *shal awake, to shame  
 and perpetual contempt.* Of the euerling  
 torment, and griefe with vncleane spirites,  
 the Lorde in the 25. chapter of Mattheue,  
 proponing the iudicarie sentence, doeth saie,

*Depart*



## CHAP. 31. of the 84. Psalme. VER. 3.

*Depart from me yee curssed into euerlasting fire, Mat. 5, 24.*  
*which is prepared for the Diuel, and his An-*  
*gels. Touching the grieve of conscience, Isai-*  
*ah speaketh in these wordes, And their Isai. 66, 24.*  
*worme shal not die.* And although by reason  
 of sinne all mankinde is throwne into this so  
 great miserie : yet the Church alone escapeth  
 them all. For as her sinne, which is the cause  
 of these miseries, is purged through the death  
 of Christ : So the holie spirite the comforter  
 is present in the crosse, and the death of the  
 bodie is the entrance vnto euerlasting felici-  
 tie. Wherefore *the death of saintes is called Psal. 116.*  
*pretious in the sight of the Lord.* 15.

## CHAP. 31.

1. The great displeasure of God  
against man for sin-  
ning.

**O**F the greatnesse, and manifoldenesse of  
 the miserie of mankinde, maie bee ga-  
 thered after a sort the greatenes of Gods  
 displeasure againste impenitent persons.  
 For seeing G O D is righteous, and *his indge-*, Rom. 2, 2.  
*men is according to trueth*, as Paule saith,

R 4

it



it followeth of necessitie that the wrath and reuengment in God, do answere to his iustice: that is, that the punishment be not greater than was the sinne. But now the punishment is most grieuous, and without ende: And therefore it must of necessitie followe that the offence is infinite, as that whereby the infinite God is displeased. Wherefore the quantitie of sinne must not be wayed in false balance, but must be leuied by true scales. For in sinne many things doe concur, for the which God is iustlie offended: As the contempt of Gods maiestie; proude contempt against the lawe of God; a shamefull defiling of Gods image according to which man was made; imitation of sathan the enimie of God; treason against his maiestie; apostasie from the armie of God; and as it were a conspiracie with the diuel; intolerable ingratitude, & foule forgetfulnes of God his benefites towards mankinde. For there was neuer a sinne alone, but alwaies it draweth a whole chaine of sinnes therewithall. As wee maie see in the fall of our first parentes, and of others which witting and willinglie doe rushe against the commaundments of God. Of this due waieing of sin many things do follow. First, that God doth iustlie in punishing sinne with euerlasting miserie in them which turne not vnto GOD through faith in Iesus Christ.

Second.

CHAP.  
Second  
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Secondly, that they deride the iustice of God, and his iust displeasure, who teach men, that by contrition, confession, and satisfaction, the forgiuenesse of sinnes, is merited before the iudgement seate of God. I say nothing of them, who thinke some sins are of so smal importance, y by a little holie water they may be washed-away. I omit them in like sort, who dream that by the Popes pardons, & by Masses sinnes be redeemed, by which toies the Popes kingdome is encreased, ypholden, and preserved both to the great dishonor of God, and the most certaine destruction of infinite soules. Thirdlie, of the due waying of sinne, this also followeth, y no pure creature could satisfie the iustice of God, make amendes for the offence, and restore man to his former happinesse, where-from he did fall through sin. And therefore Christ was faine in the flesh to take our cause vpon him selfe, and to satisfie the iustice of God. And although this wrath of God, as we haue shewed, be infinite: yet is it tempered with mercie, as the Prophet Habakuk doth saie. *In wrath remember mercie:* And Theodoret, *It is the propertie of God,* *Hab. 3.2.* *by the temperature of mercie to mitigate his iustice.* But of this mercie we are nowe to speake.



## CHAP. 32.

1. *The great mercie of God toward miserable man;*  
 2. *Where-unto it may fitlie be compared.*

**A**fter the due examination both of mans miserie, and of the wrath of God against wickednes, the infinite mercie of God, which is the foundation of our turning vnto him, is to be caled into minde.

*Howe God  
is mercifull.*

God is saide to be merciful, not because he is subiect to perturbations, and griefe of mind, as man is; but for that of his meere goodnes & loue, he helpeth mans miserie. For the mercie of God issueth out of loue; and loue from the likenes which man hath with God, being formed according to his image and similitude.

*Whence  
the mercie  
of God doth  
spring.*

*Mercie of  
God where-  
unto com-  
pared in  
Scripture.*

*Isai. 49, 15.*

This mercie of God toward man, is diuerslie painted-out in the Scriptures; and the force thereof is commended to vs by sundrie comparisons. First it is compared to the kindnesse of a mother toward her tender babe. For so saith Isaiah: *Can a woman forget her childe, and not haue compassion on the sonne of her wombe? Though she should forget, yet will not I forget thee.* And in the 103. Psalme, it is likened to the natural kindenesse of a Father. *As a father, it is there*



there saide, *hath compassion on his children: so* Psal. 103, 13  
*hath the Lorde compassion on them that feare*  
*him.* Of this naturall affection of parentes to-  
ward their children, the worde Mercie in the  
Hebrue tongue is deriued. And therefore Za-  
charie saide *Through the tender mercie,* there-  
bie to expresse the force of the Hebrue worde, Luk. 1, 78.  
and the affection of God taking pitie. Se-  
condly, this mercie of God is compared by I-  
saiah to mountaines, and valeies, where he sai-  
eth: *The mountaines shal remoue, and the hils* Isai. 54, 10.  
*shal fal downe: but my mercie shal not depart from*  
*thee, neither shal the couenant of my peace fall a-*  
*waie, saith the Lorde that hath compassion vpon*  
*thee.* Thirdlie, it is likened to the largenesse  
of the earthe, as in the Psalme, *The earth is ful*  
*of the goodnes of the Lord.* Fourthlie, it is like-  
ned to the hie heauens in the 103. Psalme, *As* Psal. 103,  
*hie as the heauen is aboue the earth, so great is his* 11.  
*mercies toward them that feare him.* Fiftlie, it is  
compared to the ornament of a Kings throne; Isai. 16, 5.  
*In mercie shal the throne be prepared, and he shal*  
*sit vpon it in stedfastnesse.* Sixtly, it is compared  
to a cloude of raine in the time of drought,  
Eccles. 35. *Oh, how faire a thing is the mercie of*  
*God in the time of anguish and trouble! It is like* Eccles. 35, 19.  
*a cloude of raine, that commeth in the time of*  
*drought.* Seuenthly, it is compared to a  
*huckler, or weapon of warre,* Psalme 103.

Who



**Psalm 103. 4.** *Who redeemeth thy life from the grave, and crowneth thee with mercie and compassions, that is compasseth on all sides. And Psalme 5. Thou with fauour wilt compasse him, as with a shilde.* Eightly, it is preferred before life it selfe, than the which nothing is deemed better, or sweeter, **Psalm 63.** *Thy louing kindnesse is better than life.* Ninthlie, it is preferred aboue all other workes of God, **Psalm 145.** *The Lord is good to all, and his mercies are ouer all his workes.* Last of all it is compared euen to the maiestie of God himselfe. For so saith Ecclesiasticus: **Eccles. 2. 21.** *his greatnes is; so is his mercie.* As if he should say, In God there is souereign maiestie linked with souereigne mercie, by the one whereof he hath power to do what he list, by the other he hath will to preferue his chosen.

And although God by manie argumentes commendeth his mercie vnto vs: yet the chiefeft is, that he gaue his sonne. **Iohn 3. 16.** *God so loued the world, that he hath giuen his onely begotten sonne, that who so euer belecueth in him, should not perish, but haue euermore life.* **Rom. 5. 8.** *God setteth-out his loue toward vs, seeing that while we were yet sinners, That is, not conuerted vnto God, Christe died for vs.* **Rom. 8.** *God spared not his owne Sonne, but gaue him for vs al.* To be brieft: No creature is able sufficiently to commend this mercie of God flowing out of entire goodnes, and loue. The wisdom of  
the



CHAP. 32. *of the 84. Psalme.* VER. 3.

the world is not touched with mercy toward the transgressors, but toward the vnfortunate, and such as do seeme vniustly to be afflicted. For so saith Cicero: *They are to be pitied, who are in miserie for fortune, not for their offences.* But the wisdom of God doth helpe transgressors, and the greatest sinners, if so be they repent. For grace proceeding from mercie aboundeth ouer sinne. And Augustine doth say: *Greater is God his mercie, than the miserie of all sinners.* So that Dauid not without cause doth adhorde vs to praise God for this his infinite mercie. *Al nations*, saith he, *Praise ye the Lorde: all yee people praise him. For his louing kindnes is great toward vs, and the trueth of the Lorde endureth for euer.* Psal. 117. 1

But here some maie well obiekt and saie, the mercie of God in deede is great, but for al that it hath an impossible condition annexed. For so saith the Lord himselfe, who cannot lie, *I will shewe mercy vnto thousandes to them that loue me, and keepe my commandements.* This promise of God without Christe is plainlie to none effect, because a condition of impossibilitie is added therevnto. For no man by his owne strength can fulfil the commandements of God, notwithstanding in Christe it is possible, and effectual vnto a thousand generations of Christ, that is, to al who are borne the sonnes of God in Christ. For, as he is the ende Exod. 2. 6.  
of Rom. 10. 4.



1. Cor. 1, 20.

*of the lawe for righteousnesse vnto euerie one that beleueneth: so al the promises of God in him are yea and Amen, as Paule faith. Hitherto belon-*

Exod. 34, 6

*geth that in Exodus: The Lord, the Lord God is*

*7. mercifull, and gracious, and abundant in goodnes, and trueth, who reserueth mercie for thousandes, forgiving iniquitie, & transgression, & sinne. Neither maie it be doubted, y<sup>e</sup> God, when he made this promise, did signifie howe both Christe should be the fulfiller of the lawe, and that al which desire the mercie promised, must runne vnto Christ; that, as they should finde the lawe fulfilled in him: so they should be made partakers of the promised mercie. And therefore this promise of mercie hath one conditiō fro the law without Christ, to wit touching y<sup>e</sup> fulfilling of y<sup>e</sup> law; & another in Christ, name lie of faith, wherbie the end of the law, which is righteousness, is obtained. So that as manie as beleue, haue righteousness, which is as much as y<sup>e</sup> law requireth. Wherof the promise of mercie is ratified and confirmed to them; and this is that couenant, whereof the 25. Psalme doth speake. *Al the pathes of the Lorde are mercie, and truth vnto such as kepe his couenant, and his testimonies, that is, as another Psalme doth ex-**

Psal. 25, 10

Psal. 32, 10

*pound it, Mercie shal compasse him that trusteth in the Lord.*

The mercie then of GOD is moderated according vnto the rule of iustice, when it

is



CHAP. 32. *of the 84. Psalme.* VER. 3.

is exhibited to such as repent. For this iustice of God is à perpetual rule; that as he wil condemne such as be rebellious without al pitie and mercie: so he wil of his infinite mercie, saue as manie as turne vnto the Lord. This rule of God his iustice is to be thought vpon, when we reade in the Psalmes, that Dauid praied God, that he would heare him, for his righteousness. For three thinges together came into his minde, namelie the promise of mercie; the free pardon of his sinnes; and the price, wherebie the iustice of God is satisfied, namelie by the sacrifice of his Sonne, (for he is vniust, that hauing receiued à raunsome, wil not set free the captiue) and by the merite of Christ, wherebie we are iustified before God, being conuerted vnto him through faith.

Whence it is, that if he should not heare them which repent, and forgiue their offences, he should be vniust, as one that dealeth against the rule of his own iustice; that denieth his promise; that would accept no ransome; nor regarde the righteousness of his sonne, wherebie he did merite fauour for vs. So that Dauid after his adulterie, murder, and betraying the hoste of God, did craue mercie, and remission of his sinnes through faith; and among other reasons, brought this in for one:

*That*



Psal. 51. 4.

*That thou maiest be iust when thou speakest, that is that men maie confesse thee iust for keeping thy wordes, whereby thou promisedst pardon to as many as repent.*

## CHAP. 33.

*1. Of Christe his wonderful obedience to his Father for our saluation; 2. The fruite thereof.*

**N**EXT vnto the mercie of God, we are to consider the wonderfull obedience of Christ, which would vouchsafe to take our cause vpon himselfe; and feele the wrath of God, to deliuer vs from eternall death. Of this obedience Paule vnto the Philippians on *Phil. 2. 6.* this wise: *Who being in the forme of God, thought it no roberie to be equal with God: but he made himselfe of no reputation, and tooke on him-selfe the form of a seruant, & was made like vnto men, & was found in shape as a man. He humbled himselfe, & became obedient vnto the death, euen the death of the crosse.* Here Paul entreateth of the vnspeakeable obedience of the sonne of God; and because equals cannot properly be said to obey one another, but inferiors their betters: Paule sheweth, howe the sonne beeing of one essence and power with the Father, did humble him selfe, taking to himselfe the nature of man,



## CHAP. 33. of the 84. Psalme. VER. 3.

man, wherein he became obedient to the Father, euen vnto the death of the crosse. And in the 10. Chapter of the Epistle vnto the Hebrewes out of the 40. Psalme: *Because it is impossible, that the blood of Bulls, and Goates should take away sinnes. Wherefore when he commeth into the world, he saith, Sacrifice and offering thou wouldest not: but a bodie thou hast ordained me. In burnt offerings, and sinne offerings thou hast had no pleasure. Then I saide, Loe I come (In the beginning of the Booke it is written of me) that I should do thy will, O God. Maiah 53. He was offered, euen because he would.*

But with this obedience how agreeth that prayer thrice repeated in the garden: *O my Father, if it be possible, let this cup passe from me; nevertheless not as I wil, but as thou wilt?* This prayer seemeth to import that the wil of the sonne differed, yea and was contrarie also to the Fathers wil. For the Fathers wil was that he should drinke of the cup, which he had prepared: And the sonne desireth that the same cup, if it were possible, might passe awaie. This obiection is aunswared by the wordes of our Lord afterward in the same Chapter vttered: *The spirit in deed is willing, but the flesh is weak.* So that what he would not through y<sup>e</sup> weakness of the flesh, the which naturalie, & without fence dreadeth death; the same he would through the willingnesse of the spirite, whereby

Heb. 10, 4.

5

6.

7.

How Christ was unwilling to die.

Math. 26.

39.

42.

44.

41.



bie he was obedient to the Father. And thus doth Cyril also distinguish the same, when he saith: *That the passion of the Crosse was not voluntarie to Christ, and againe was voluntarie for the fathers wil, and for our saluation, you maie easily perceiue by this praier, O my Father, if it be possible, let this cup passe from me. For as the word of God is God, and naturalie the verie life, no man wil saie that anie waie he feared death: but beeing made flesh, he permiteth fleshe, to suffer that which belongeth to flesh, and therefore as verie man he dreadeth death standing at the doores.*

Here an other question doth arise, what obtained Christ by his praieng? The Epistle vnto the Hebrewes maketh answere, *He was hearde in that which he feared*, for the paines of death being reinoued awaie, he ouercame those conflicts.

*Fruite of  
Christ his  
obedience.*

*Rom. 5, 19.*

The fruite of this wonderful obedience of the sonne of God, is our iustificatton, and saluation. *As by one mans disobedience, saith Paul, manie were made sinners: so by the obedience of one, shal manie be made righteous.* The Apostle highlie extolling this obedience, doth saie,  
 6. *Christ, when we were yet of no strength, at his*  
 7. *time died for the vngodlie. Doublesse one wil scarce die for a righteous man: but yet for a good man it maie be that one dare die.*

But no tongue can vtter, nor minde conceaue  
 howe

more greate  
 God was, who  
 for him selfe  
 to suffer  
 passion. C  
 of the lam  
 Again, He  
 knew no  
 of C

greuous sin  
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 Christ it is  
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CHAP. 34. *of the 84. Psalme.* VER. 3.

howe greate the obedience of the sonne of God was, who deriued the wrath of God vpon himselfe, and put himselfe into our place, to suffer the paines due vnto vs for our saluation. *Christ hath redeemed vs from the Gal. 3, 13. curse of the lawe, when he was made a curse for vs. Againe, He hath made him to be sinne for vs, 2. Cor. 5, 21. which knew no sinne, that we should be made the righteousnes of God in him.*

## CHAP. 34.

1. *The greuousnes of the paines which Christ endured for our sakes; 2. What these signified.*

**W**ITH this obedience would be considered both the greuousnes of the pain, which the sonne of God endured for our sakes, both in minde, and in bodie; and also the reproche against his person.

The grieve of minde Christe doth testifie, *Christ his suffering in minde.* when he saith; *My soule is heauie, euen vnto the death, that is the greefe of minde which I suffer, is more grievous vnto me than death it selfe.* *Mat. 26, 38.* Of this great sorrowe of minde that Psalme is to be vnderstood, where in the person of Christ it is said: *The sorrowes of the graue Psal. 18, 5. haue compassed me about, the snares of death haue over-tooke me.*

By the sorrowes of the graue he meaneth,  
S 2 dead-



deadlie sorrowes, such as euen kil a man wel-  
 nigh, and thrust him downe to the graue. Of  
 this anguish of mind in Christ, I wil cite some  
 Mar. 14. 53 testimonies out of the Gospell. Marke saith,  
*He began to be afraid, and in great heavines.* And  
 Luke sheweth by an euident signe, how he was  
 perplexed in minde, when for verie sorrowe  
 he sweat bloud againe: for thus he saith: *Being*  
 Luk. 23. 44. *in an agenie, he prayed most earnestlie, and his*  
*sweat was like drops of bloud, trickling downe the*  
*ground.* For it was meete, that as his death was  
 more bitter then any death, according to bodi-  
 lie sense: so the feare in his mind was most bit-  
 ter of al other paine. And as the infinite  
 loue made the sense of death nothing the  
 milder: so did it mitigate nothing of the bit-  
 ternes of the feare, which was so great, that it  
 stood in neede of comfort, euen of the verie  
 Luk. 22. 43. Angels. For, as Luke doth say, *there appeared*  
*an Angel vnto him from heauen comforting him.*  
 For y diuinitie shewed not it selfe, that Christ  
 trulie might feele the waight of the burden  
 laide vpon him, and be in anguish through  
 the sense of Gods displeasure against our, not  
 his sinne, which notwithstanding he made his,  
 by taking our cause vpon himselfe. And Ire-  
 næus doth saie, *As he was man to be tempted: so*  
*was he the worde, to be glorified.* And the worde in  
 deede rested while he was tempted, crucified, and  
 put to death; but was assistant to the flesh when he

ONER-



## CHAP. 34. of the 84. Psalm. VER. 3.

overcame sustained, rose againe, and ascended into the heauens.

But, forasmuch as it seemeth vnworthie the diuine maiestie of Christ, that our Sauour should be stroken with such feare, and sorrow, many interpreters here doe seeke refuges, and faine tropes and figures, wherebie theie labor to soften the narrations of the Euangelists and the fore-saiengs of Dauid & Isaiah; whereof the one saith, *He was compassed about with the sorrowes of the graue:* and the other, *that he truly bare our infirmities.* But let the worde of God be our light. For if wee be ashamed of Christ his feare, and sorrow, our redemption shal vade, and come to naught. But Ambose writing vpon this place of Luke, *Father, if thou wilt, take-awaie this cup from me,* sheweth the vanitie of those interpreters which doe seeke tropes. For thus he saith: *Here manie doe sticke, which doe turne the sadnes of our Sauour rather vnto an argument of an olde infirmitie from the beginning, than to a weakenes taken vpon him for a time, and they desire to wrest the sense of the natural sentence.* But for my part, I doe not onely thinke him not to be excused, but also no-where doe more wonder at his couanes, and maiestie. For vnlesse he had taken vpon him mine affection, his benefite towards me had not ben so great. Therefore for my sake he sorrowed, who had no cause to sorrowe for his owne sake; and the comfort of the e-

Psal. 18, 5.

Isai. 53, 4.

Luk 22, 42.



eternal Godhead being sequestred, he is vexed with the griefe of mine infirmitie. For he tooke my sorrowe vpon himselfe, that he might bestowe his owne ioye vpon me; and by our steps hee descended euen vnto the pangues of death, to cal vs backe by his footing vnto life. Then I do boldly name sadnes, because I commend the crosse. Neither tooke he a shewe of incarnation, but the verie trueth. Therefore he was to take the griefe, that he might overcome, not exclude sadnes. Neither haue there the praise of fortitude, who haue suffered the senselessenes rather than the sorrowe of woords. Hitherto Ambrose. So that the cause of the anguish, and great sorrowe in Christe his minde, was the sense of the sinnes of all men in his minde, whereof he had made himselfe guiltie, beeing forth-with to be betraied into the handes of his enemies.

*Christe his  
suffering in  
bodie.*

*What  
Christe a-  
gainst his  
person suf-  
ered.*

Beside this anguish of minde, both his bodie was moste greivousslie afflicted, and his person most shamefullie reproched. His bodie was with spitle defiled; with cuffes buffeted; with whipping rented; with beatings punished; with thornes crowned; and with a most ignominious death executed. In his person he suffered reproches, scoffinges floutinges. And albeit his diuinitie could not suffer: yet the reproch redounded against it, for so much as it was personallie nited to the



CHAP. 35. *of the 84. Psalme.* VER. 3.  
the manhoode.

These most greuous paines, namely anguish of minde, tormentes of bodie, and reproches against the person of Christe, are tokens, first of the iustice, the which by this punishment for the sinns of the whole world, is satisfied: secondarilie, of Gods mercie, who of heartie loue gaue his owne sonne into these paines for our sake, that al mankinde, which he had created after his owne image, might not perish: thirdlie both of the obedience of Christe toward the Father, and also of his loue toward vs, to whō he chose to be linked in the likenesse of mans nature, that he might susteine these paines for man, the which we shall finde to be most comfortable to vs, and profitable, when we depend vpon him by a liuelie faith.

*The paines  
of Christ to-  
kens where-  
of.*

CHAP. 35.

1. *Of howe inestimable à price the death of Christ is; 2. How he could suffer; 3. In what respects, the price is infinite.*

OF what an inestimable à price the death of Christ is, ought diligentlie to be waied. For from hence remedies againste al

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the woundes which sinne doth doth afflict vs  
withal, are to be fetcht. And therefore saith  
Augustine, *Beholde the woundes of him that  
hangeth, the bloud of him that dieth, the price of  
him that redeemeth. His head hangeth downe to  
kisse; his armes be stretched to imbrace; his bodie  
lieth open to redeeme. The greatnes hereof con-  
sider with your selues; these things looke you doe  
weigh in the balance of your heart, that he maie  
wholie be fixed in your heart, who for your sakes  
was wholie fastened to the crosse.* Paule vnto the  
Romanes compareth Adam and Christ toge-  
ther. By Adam, he saith, sinne came on all men to  
condemnation: but by Christ grace came vpon all  
men to the iustification of life. If by the offence of  
one, saith he, death reigned through one; much  
more shal theie which receiue the aboundance of  
grace, and of the gifte of righteousness, raigne in  
life through one, euen Iesus Christ. The cause then  
why the obedience & death of Christ, is of so  
inestimable a price, is because the man that  
suffered, was the only begotten sonne of God,  
and verie God too. For of that singular, vn-  
speakable, and reuerend vnion of the diuine  
and humane nature together, whereby God  
and man is one Christ, or one person, is the  
dignitie, price, estimation, and infinite merite  
of all the actions, and passions of Christ. And  
therefore rightly doth y Church saie: *He is the  
verie lambe of God, who hath taken awaie the  
sinnes*



CHAP. 35. of the 84. Psalme. VER. 3

sinnes of the worlde, who by his death hath destroyed death, and repaired life by rising againe. And Ambrose: So great was our sinne, that unlesse the sonne of God had died for vs the debters of death, wee could neuer haue benee saued. Wherefore when it is said, that the sonne of man hath redeemed vs through the merite of his passion, à worke of an infinite price and valor is named, to wit, the worke of the Sonne of man, who is verie God too: when it is said howe the death of Christ is à satisfaction, an infinite price is proposed, euen of that man, who also is the onelic begotten Sonne of God.

And although the God-head neither suffered, nor died: (for howe can it bee that either an vchangeable thing shoulde suffer, or an immortall thing suffer death!) yet the eternal person, which is God, hath suffered, yet not in the diuine, but in the humane assumed nature which could suffer. Therefore Paul doeth saie, *God hath purchased the Church with his owne blood.* And Peter affirmeth howe *Christ hath suffered in the fleshe*, that is in the humane nature, in soule, and bodie. And the Epistle vnto the Hebrewes doeth saie that *Christ tooke part of bloode and flesh, that he might destroye through death him, that had the power of death, that is the diucl,* signifying plainlie thereby howe the diuinitie could not suffer, but

*Howe Christ could suffer.*

*Act. 20, 28.*

*1. Pet. 4. 1.*

*Heb. 2, 14.*

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*What the  
price of  
Christe his  
suffering is  
infinite and  
inestimable.*

flesh did: and because the diuine nature could not suffer, he tooke y<sup>e</sup> which could suffer. And Theodoret doth saie: *He therefore tooke flesh, that through it which could suffer, that which could not suffer might sustaine punishment.*

Therefore in respect of the vnion of the diuine and humaine nature in one person, the price and merite of Christ his suffering is infinite, for time, valor and efficacie. For if you respect the time, it extendeth vnto all ages, vnto all generations of men: If you marke the valor, it is able to purge the finnes of all mankinde: if the efficacie, the force thereof is euident, in al, and with-drawn from none which doe heare the gospel, and by faith repent. For the death of Christ doeth abolishe alike the finnes of Adam, and of Euah, and of Peter, and of Paul, and of such as haue bene since the time of Christ. And this is it which is saide in the Reuelation, where hee is called,

*Reuel. 13, 8. The lambe which was slaine from the beginning of the worlde.* As sone therefore as our first pa-

*Gen. 3, 15. rentes gaue credite to this promise, The seed of the woman shal bruiſe the serpentes heade,* by the power of Christ his death, which was then appointed to be in the ende of the world, they were iustified, sanctified, and redeemed from eternal death. By this faith Iob erected himselfe in the extreeme miseries, when he

*Iob. 19, 25. saide, I am sure tha. my redeemer liueth.* And  
of



## CHAP. 35. of the 84. Psalm. VER. 3

of Abram it is written, *Abram beleened the Gen. 15, Lorde*, and hee counted that to him for righteousness. And Dauid was perswaded his adulterie and murder coulde be washed awaie by the merite of Christe his bloode, when hee saide, *Purge me with Hyssop, and I shall be cleane. Psal. 51*. And therefore in an other place he saith, *With the Lorde is mercie, and with him is great redemption.* It is great in deede, because it is infinite, and can not bee contained within the bounds of anie time, or estimation. So that the vertue of Christ his death extendeth vnto all times, and to al ages, and is of sufficient force to wipe al the sinnes of al mankind. Because it is the death not of a simple man, but of that man who also was the onelie begotten Sonne of God, and a verie God too, deliuered vnto death for our sakes; as Paule doth saie: *Hee spared not his owne sonne, but Rom. 8, gaue him for vs all to death.*

## CHAP. 36.

1. *The horrible ingratitude of man toward God for the so infinite price of his redemption.*
2. *The causes of mans ingratitude, with remedies for them.*

Thus



**T**HUS howsoever wee see both of what price the death of the sonne of God is; and also for whō Christ the Lorde of glorie hath suffered: nowe on the other side let vs consider, howe, alas, vngratefull the maior part of mankind is for the same. For the Iewes, Turkes, and manie prophane people, can not abide so much as to heare the name of Christ. For the Iewes blinded with enuie, couetousnes, and ambition, doe interpret the benefite of Christ to be their hurt. The Turkes possessed with Mahomets furie like mad men are carried tyrannicallie to abolishe the name of Christ. Manie barbarous nations with the auncientnes of error, as it were with a leprosie polluted, will not permit the gospel to bee founded. Others vnder the name of Christe and pretence of religion to fight vnder the ensigne of satan, and endeouour by the blood of saincts to hinder the course of the gospel, as doth the Pope, the Cardinals, the mitred Bishoppes, Abbats, and al the rablement of y Antichristian kingdome. Manie are altogether indifferent, looking for the euent, that they rise-vp to that part which hath the better hand. Who although they becounted gossellers, and called defenders of the faith: yet in trueth they bee meere Atheistes, such as measure the felicitie of man by honor, auctoritie, wealth, and pleasure. Among these although



CHAP. 36. of the 84. Psalme. VER. 3.

though some do couer the prophanenesse of their minde by a certaine outwarde ciuilitie: yet the most part doe imitate Nero and Heliogabalus more truelie thā Christ, of whō they haue their name. Of this extreeme ingratitude of the world, the Lord by the Prophete Isai-ah, complaineth on this wise: *I haue nourished Isai. 1, 2. and brought vp children, but they haue rebelled against me. The ox knoweth his owner, and the asse his masters crib, but Israel hath not known, my people hath not understande.* This ingratitude also the Lord bewayleth, when he saith, *Howe often woulde I haue gathered thy children Mat. 23. 1 together, as the henne gathereth her chickens vnder her winges, and yee would not? Againe, where hee saith: Manie are called, but few are choosen. Mat. 20. 1* By which saying the Lorde both commendeth the infinite mercie of God inuiting all men vnto the knowledge of his sonne, that by him they maie be saued; and reprooueth the intollerable blindnes and ingratitude of verie manie men, who as if they were mad, laie violent hande vppon the Phisition that woulde heale, and set vpon him as if hee were an enemy rendring for life and celestiall promotion offered death, and euil wordes. This ingratitude is by so much the greater, as the benefite is greater that is contemned. So that it is worthe the everlasting hatred of all the chaste Angels, and electe of God. If you

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respect y<sup>e</sup> heaps of wicked men, smal is the nū-  
 ber of them which esteeme the benefites of  
 Christ, as they ought. Who, I beseech you can  
 sufficientlie bewaile with teares this phrensie  
 of mē? But of force it must be some detestable  
 euil thing which can with-draw man formed  
 after the image of God, from so great good  
 vnto such euil; from life vnto death; from a  
 friende to an enimie; vnto a traitor from a sa-  
 uour; vnto damnation from saluation; brieflie  
 frō God the fountain of al goodnes, righteouf-  
 nes, life, saluation, happines, and honor, vnto  
 the diuel the auctor of al wickednesse, vnright-  
 eousnesse, death, damnation, and perpetuall  
 infamie. But this euil which indeede is ma-  
 nifold, the blinded man perceaueth not. And  
 although sometime as it were through a case-  
 ment it beholdeth a certaine shadowe there-  
 of: yet by and by it forgettes the same, as he  
 who hath seene his face in a glasse. Which  
 thing doubtlesse is greatlie to bee lamented.  
 For the first steppe vnto health, as they saie,  
 is to knowe the sickenesse. For the knowledg  
 of the disease stirreth such as loue their health  
 to seeke a Phisition. Let vs therefore, as the  
 skilfull Phisitions doe in healing diseases,  
 seeke-out the causes of so great euill, that  
 knowing them, both a Phisition maie bee  
 sought, and remedie maie be applied to heale  
 the same. Wee then wil search-out the causes  
 of

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CHAP. 36. *of the 84. Psalme.* VER. 3.

of mans vsual ingratitude; and contrariwise oppose medicines for this common euil, that so by comparing them together, the contrarie causes of contrarie effectes maie the better both bee knowen, and discerned. Paul writing vnto the Ephesians doeth recite sixe *Eph. 2, 2.* causes as well of this euil, as of all other wickednesse raigning in the world, which in order wee wil declare. 3

The first cause is that which he calleth the *1. cause of* fleſhe; that is, the wickednes of the corrupted nature in men, after the fall of Adam. *man's ingratitude.*

This wickednes is like a filthie fountain from *Fall of A-* which pestilent vapors doe issue, whereby *dam.*

all the cogitations, al the counsels, and actions of man are infected, and corrupted as it were with deadlie poison. And although this fountaine can not wholie bee stopped, but oftentimes it wil breake out: yet the course thereof as much as maie be is to be repressed, which is done after thiswise. The Gospel of *A remedie* Christ must be harkened vnto, which when *far this* we beleue, we are endued with the holie *cause.*

Ghost, which is a newe spring in the heart of *Iohn 4, 14.* man, from whence floweth pure water springing vnto euerlasting life. For frō this new fountaine, wherby y<sup>e</sup> course of y<sup>e</sup> filthie spring which we haue throgħ y<sup>e</sup> corruptiō of nature is stopped, do issue godlie cogitations, counsels, and works like riuers frō an euerlasting fountaine.

The



2. causes of  
mans ingra-  
titude.

Concupif-  
cence.

A remedie  
for this  
cause.

Gal. 5, 17.

19. &c.

3. cause of  
ingratitude.

Rom. 8, 7.

A remedie  
for the  
3. cause.

The seconde cause of this euil ingratitude, is the lust of the flesh, that whereby the flesh or original sinne doth work to bring out most abominable fruite. The force of this concupiscence al mortal men doe feelee in theselues, though diuerslie. And it is as a litle riuier flowing from the fountaine, and infecting whatsoeuer it meeteth, with y horrible stinche it hath. Against this the lust of the spirite is opposed, the which like a pleasant riuier floweth from the holie Ghost, wherewith such as haue turned from their sinnes are endued, the which maketh the cogitations, and actions to spring at it were, and to prosper. But concerning the workes of the lust of the flesh, and the fruite of the lust of the spirite, reade the 5. chapter vnto the Galathians.

The thirde cause of ingratitude, and of other sinns, is the cogitation of the flesh, to wit, when y cogitatiō raised-vp by concupiscence enterpriseth to reason, and to dispute of those thinges which concupiscence doeth offer as gratefull, and pleasant to the flesh.

This Paul to the Romanes calleth the *Wisedome of the flesh, and enimitie against God*. For seeing it swarueth not from her beginning, that is from the flesh, and the lust thereof, it cannot saour those things which are of God. To this the wisedome of the spirite is opposed, which the Apostle vnto the Romanes, nameth



CHAP. 36. *of the 84. Psalme.* VER. 3.

meth, *The wisdom of the spirit.* This wisdom of the spirit when it taketh the ground of her reasoning from her fountaine, as from a beginning, it cannot by reasoning conclude any other thing but that which is of the spirit God, whome alwaies it beholdeth. *Rom. 8, 7.*

The fourth cause of our ingratitude and disobedience towards God, is *The wil of the fleshe, and of the minde,* As Paul saith. This laboureth to attaine, & enioie that, which y<sup>e</sup> wisdom of the flesh perswaded vnto as delectable. For in this will there is election and lust whose end is the vse of the thing desired. And although the will of reason doe sometime reclame the reasoning of the fleshe: yet for the most parte by the violence of the fleshe it is borne-awaie euen as a shippe is violentlie carried-awaie oy contrarie windes, striue the marriner neuer so much. For this will of the fleshe the Philosophers, yea and Paul too calleth *Selfe-loue*, which is a blind vndiscrete, fatuage loue of the bodie, hurteful both to him that hath it, and to others: which Socrates, not knowing the fountaine of euil, calleth the heade and the spring of al wickednesse. Because it taketh awaie mutual charitie, whereof all mischiefe ariseth among men, while through the instinct hercof they seeke after wealth, auctoritie, preferment, and pleasure: *4. cause of mans unthankfulness. Wil of the flesh. Selfe loue.*

T where-



*A remedie  
for this  
cause.*

*A good  
selfe loue.*

*Jo. 13. 25*

wherein they doe place the soueraigne felicitie of man. Against this wil of the fleshe and of the minde, is opposed the will of the spirite, the fourth cause of good workes: and commaundeth such thinges as bee contrarie to the flesh, and her will. Which wil of the spirite maie bee called also *Selfe-loue*, but yet a right & comendable loue, such as foloweth not the sense of the fleshe, but the iudgement of the spirite. This right and commendable *Selfe-loue* driueth a man to endeouour, to labor, and with earnest praiers to craue & to beg that y most excellent part of vs, which is the minde, maie be endued with true godlinesse and virtue, and that to this ende that it maie bee ioined to God the soueraigne good, in whom onelie the true felicitie of man doth consist. This difference betweene this double *Selfe-loue* our Sauour doth teach, when hee saith, *He that hateth his life*, (yeelding nothing therevnto in these casual, and transitorie things) he doth as hee shoulde loue it, & desireth to be saued: but he y loueth (by yeelding) he hateth it, & seketh y destructiō of his soule. As there is thē a doble self loue: so there is a double selfe hatred. One, according to the right iudgement of the minde, whereby we auoide the enticements of the fleshe, withdrawing vs from God: the other of the foolishnesse of the fleshe, whereby we despise the thinges



CHAP. 36. *of the 84. Psalme.* VER. 3

things concerning vertue, goodlines, and honestie. This is a prophane and hurtful: the other is holie, and a necessarie hatred.

The fifth cause of mans vnthankfulness <sup>5. cause of</sup> to God, is the peruerse dealing of the world; <sup>ingratiunde.</sup> the infinite offences; and the innumerable examples of all manner wickednesse. This euil custome of the worlde is the fodder of all iniquitie, naughtinesse, and peruersitie: whereby manie euen of such, as purposed to feare God, are carried-awaie, so that they become wilde oftentimes, and spurne against GOD. Hereof it is that we see in all states such contempte of the Gospell which reprooueth this darkenesse: Hereof spring the detestable behauiour of parentes; the il bringing-up of children. For while men doe looke-vpon the multitude, auctoritie, and power of such as sinne, they excuse themselves by example: as they did who despising the spirit of Christ in Noah, at the length suffered <sup>1. Pet. 3, 20</sup> due punishment in the floude. This wickednesse doeth deserue, that men shoulde bee punishod with a reprobate minde, as Paule saith: *G O D deliuered them vp into a re-* <sup>Rom. 1, 28</sup> *prob' e minde*, according to the threatening of the lawe, *The L O R D E shall smite thee* <sup>Deut. 28, 28</sup> *with madnes, and with blindnes, & with astonieng of heart.* For such as are forsakē of God for their



custome of sinning are by little and little bereft of their wits, blinded and stricken with astonishment of heart, that they become without feeling, and give themselves to wantonnesse, to vse Paul his wordes, calling vertue, dishonestie; good, euil; wholesome thinges, hurtfull; and iudge cleane amisse: than which no paine can bee imagined more grievous. When therefore we beholde the most part of mankinde to rushe headlong as it were into all manner wickednesse, let vs call into minde the greatnesse of Gods displeasure, who by his moste righteous iudgement permitteth, that mans rebellion bee punished with madnesse. Of which madnes Paul writeth when

2. *Theß. 2.*, hee saith: *Because they receiued not the loue of*

10. *the truth, that they might bee saued, God sent*

11. *them strong delusion, that they shoulde beleue lies.* But most horrible is it, that this punishment shoulde sticke in the posteritie, according to the saying of Salomon, *He that re-*

Rom. 17, 13.

*wardeth euil for good, euil shal not depart from his house.* Therefore when wee see men to bee delighted in the filthines of sinne, let vs auoide y examples of iniquitie, & against the

*A remedie  
for this  
cause.*

let vs set the obedience of y chaste spirits, & the examples of the sancts, who deemed nothing either more pleasant, or more auncient, or better then faith and obedience, whereby we are ioined to God. And let euerie man take heede that

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CHAP. 36. *of the 84. Psalme.* VER. 3.

that he be not taken with the deceitful coun- *Against cu-*  
sels of the flesh. For there be which doe pur- *stome of*  
pose, but most foolishlie, before their death, *sinning.*  
to repent, not considering how by too much  
vsing to sinne, that sinne becommeth euen à  
nature as it were. For as Augustine doth saie,  
*while custome is not resisted, it becommeth neces-*  
*sitie.* And the Poet,

*When à sickness hath taken roote,*

*If thou take Physicke, it wil not boote.*

The sixt cause of mans disobedience, and *6. cause of*  
of all wickednes raigning in the worlde, is *mans wic-*  
*kednes.*  
*the Prince of this aer* ( as the Apostle saith, )  
euen the diuel himselfe. He is present to all  
those causes aboue recited as à chiefe capitane.  
For hee insinuateth himselfe to the corrupted  
nature, and stirreth vp the concupiscence by  
obiectes & poisons; and confirmeth the co-  
gitations of the flesh; and moueth the will; &  
by wonderful slights & snares encreaseth the  
wicked manners of men, to spread abroad his  
kingdome the farder, and to abolish the king-  
dome of Christ by little and little. Againste *A remedie*  
this prince of the aer, is opposed the prince of *for this last*  
the Church, euen the Lorde of hostes, who is *cause.*  
hier than the heauens, from whome are the  
causes of godlie actions aboue recited. For he  
doeth giue the holie Ghost; cherishe the lust  
of the spirite; strengthen good cogitations;  
keepe the wil; and propoeth the examples  
T 3 of



Faith in  
Christ com-  
mended.

1. Iohn. 5. 4.

Rom. 18. 10.

of holie men, but chieflie his owne example to be imitated of vs. Or in fewer wordes: A liuelie faith in Iesus Christ is the general remedie againste all the wickednesse and peruerfitie of y world. For *this is the victorie that o-uercōmeth the world, euen our faith.* For by this Christ the conqueror of darkenes is possessed; by this a new spirit whereby we resist y flesh, is obtained; by this the whole bodie of sinne is killed and mortified; and by this in al troubles wee doe flie vnto the name of the Lorde, that is, vnto praier, the safest sanctuarie, the *righteous runneth vnto it, and is exalted.*

## CHAP. 37.

1. Of Christ his intercession for vs; 2. And of diuerse notable thinges to be considered in the same.

\* The other  
two are at  
large en-  
treated of in  
the 10.

Chapters  
immediatlie  
going afore.

THE thide \* and last parte of Christ his Priesthood, is his intercession for y whole Church, and for each particular member of the same. For as Christe alone by the sentence of the law is perfectlie righteous; and alone hath giuen himselve a ransome for the redemption of all: So hee and none beside is the mediator of intercession, inasmuch as intercession dependeth vppon the merite of righteousness, and of the price giuen for redemption. And therefore Paul doeth saie: *There is one mediator betweene God and man,* *euen*

2. Tim 3. 5.

6.



## CHAP. 37. of the 84. Psalme. VER. 3.

even the man Christ Iesus, who gaue himselfe à ranfome for all men. Vppon this place Theodoret writeth thus: There is one peace maker, who hath ioined those thinges which were contrarie and distant. Hee called Christe à man, because hee called him an intercessor: for man was made intercessor. And as hee that would reconcile two, joining their handes together, doth put himselfe betweene, and taking one by the right hande, and the other by the lefte, doeth ioine them together: So Christe when hee had united the diuine nature to the humane, did procure such à friendship, as can neither bee violated nor broken. And Paule vnto the Romanes doeth saie: *Who shall condemne? It is Christe which is deade, yea or rather, which is risen againe, who is also at the right hande of GOD, and maketh request for vs.* Heere the Apostle against condemnation setteth the intercession of Christ sitting at the right hand of the father, and making intercession for the Church, and for euerie member thereof. And vnto the Hebrewes it is thus written of him: *This man, because he endureth euer, hath an everlasting Priesthood. Wherefore hee is able also perfectly to saue them that come vnto God by him, seeing he euer lieth, to make intercession for the.* As therefore the force of y obedience of y law in christ, & y price of his passion, is of infinit valor, & merit: so his intercessio is most effectual,

Rom. 8, 34.

Heb. 7, 24.  
25.

T 4

and



and pretious. So that it can not bee but his  
praier on our behalfe, for whome hee ma-  
keth intercession, must bee hearde. And for  
them principallie he maketh intercessiō, who  
are made his members through faith. Not-  
withstanding the difference is herein, be-  
cause when hee was in this worlde, hee was  
a fulfiller of the law, *And with one oblation once*

*Heb. 10, 14. made hath hee, consecrated for ever them, that  
are sanctified:* But as yet hee maketh interces-

sion for vs with his father, as the eternal priest  
*1. Iohn 2, 1. of the Church. For so saith Iohn, If any man  
sinne, wee haue an advocate with the father, Iesus  
Christ the iust.* Wherefore Christ maketh in-  
tercession both now and alwaie for y Church,  
whose intercession dependeth vppon the me-  
rite of his righteousness, and the price giuen  
for our redemption. And this doeth Iohn  
meane, when hee nameth him the iust.

*Five things* But five things heere must bee conside-  
*to be consi-* red, which wil open y better this part of christ  
*dered in* his priesthood touching the intercession.

*Christe his* The first is how Christ is to be caled vpō  
*intercession.*

*1 Christe is* after two waies, to wit, As the giuer of al good  
*to be praied* things with the father, and the holy Ghost.  
*unto in two* For when we are bidden to praie vnto Ge., &  
*aspects.* Christ is verie god of equal maiestie, & power

both with y father & the holy ghost, hee is to  
be honored euen as God. When it is said ther-  
*Rem. 4, 10. fore, Thou shalt worship the Lord thy God, & him  
onely*



CHAP. 37. *of the 84. Psalme.* VER. 3.

onely shalt thou feare, that worship and feare is commanded, which is of that God, who is in essence but one, and three in persons. For, seeing the essence of the diuinitie is but one in number, and vndiuidible, it must needs followe that the worship ascribed to God must appertaine to the persons which are of one, & the same essence. Againe, because the workes of the diuinitie vnto things without, as Augustine saith, are vndiuided; it foloweth, that the seruice of inuocation is vndiuided. This worship of one God, to wit, the Father, the Sonne, and the holie Ghost, dependeth vpon the patronage of a mediator, without whome there is no waie open vnto God. Besides, Christe is to be praied-vnto as a Mediator, and intercessor, that for his sake, we maie be heard; and that hee maie intreate the Father for vs; and that he maie carrie our grones, and praiers vnto the eternal Father, according to that saieing, *Thou art a Priest for ever after the order of Melchisedek.* Therefore it is wel saide, O Sonne of God, make thou intercession for vs with the eternal Father. I doe begge in thie name, that thou wouldest begge of the Father, that it maie be giuen. *Eusebius doth saie, The great Bishop of the whole Church, even Iesus Christ, the onely begotten sonne of God, taking all men with a cheerefull countenance, and lifted-up handes a sweete smelling savor, and sacrifice without either blood*

Heb. 5, 6.

Euseb. Lib.  
10. Eccles.  
Hist.



or bodie, doth offer them to the celestial Father, and the God of all creatures, he first worshipping, & yeelding due honor to the Father, after-ward praising him to abide pleased, and gracious alwaie to vs all. Furthermore, whereas the saintes doe seuerallie call vpon the persons of the trinitie, sometime vpon the Father, sometime vpon y<sup>e</sup> sonne, and sometime vpon the holie Ghost, as Melancton in his forme of praiers doth shewe, theie parte not the vndiuident vnitie of the diuine nature, neither exclude theie one person, while theie name another, but theie doe both acknowledge the vnitie of the Godhead, because theie knowe that God alone is to be called-vnto; and confesse a distinction and equalitie of persons; & do worship the distinct proprieties of persons in the worke of our saluation. Hereof the primitiue Church, did direct their praier vnto the three persons of the Trinitie in this forme of wordes: *Lord haue mercie vpon vs; Christ haue mercie vpon vs; Lord haue mercie vpon vs.* A triple confession therefore of the Church is in this praier. One is of the vnitie of the God-head, against the Grecians and Barbarians, who brought-in a multitude of Gods. Another is of the distinction of persons, and of their equalitie in one diuine essence, against Arrius and others. The thirde is, of the distinction of the properties of the diuine persons in working the mysterie of our salua-



CHAP. 37. *of the 84. Psalm.* VER. 3

saluation. For although it be rightlie said that the workes in his creatures are vndiuided: yet are not y<sup>e</sup> properties of persons to be confounded, the Father saueth; the sonne saueth; & the holie Ghost doth saue. Behold the vndiuided workes of the Trinitie in sauing vs: yet the father saueth by giuing his sonne; the sonne saueth by obeieing the father, by suffering, and by intercession; and the holie Ghost saueth by regenerating, and sanctifieng. So then the properties are diuers in the same worke of saluation. Therefore the distinct inuocations of the Father, of the sonne, & of the holie Ghost, admonish vs of these hie matters. And who so at this daie doe finde fault with these formes, do hide poison in their minde, and secretlie do either inuade the difference & equalitie of persons, or confound y<sup>e</sup> properties of persons in y<sup>e</sup> mysterie of our saluatiō. Secōdlie, in this place it wold be considred, how Christ is y<sup>e</sup> mediator & intercessor, either in respect of his humanitie onlie; or in respect of his diuinitie onlie; or in respect of both together. The master of the sentēces, & in our daies too one Stancar an Italian, do saie, y<sup>e</sup> Christ was a mediator in respect of his humanitie onelie: Ofiander on the other side saith, he was a mediator in respect of his diuinitie. But here necessarilie, and afore all thinges this rule must not be forgotten, *That the names of Christ his office agree neither to the diuine nature onelie, nor onelie to the humane, but*

2. In what  
respect  
Christ is an  
intercessor.

Magist.  
Sent. Lib. 3.  
Dist. 19.



to the whole person which is God and man. For y<sup>e</sup> Sonne of God did therefore take mans nature vpon himselfe, that he might be the sauour of man according to both natures. Moreouer the epistle vnto the Hebrues, ascribeth the priest-hood to Christ, according to both natures. And although he suffered, and died onelie in his humane nature, and by the power of his diuinitie ouercame death: yet the benefite of redemption, a part whereof intercession is, toucheth the whole person, otherwise that diuine nature, had neuer taken mans nature into a personal vnion. But whereas it is objected, None is mediator for himselfe; Againe, None is intercessor with himselfe: The answer is easie, These thinges are true in one respect, & where the person is simple. But here a difference must be put betwene the Godhead sending, & the Sonne which was sent. The sonne in that he was sent, is a priest: Therefore both a mediator, and an intercessor. Therefore the person sent is the mediatrix with the Godhead sending. Hereunto agree the testimonies of y<sup>e</sup> Fathers. Chrysostome saith, *Neither could man alone be mediator, because it was for the mediator to talke with God.* Cyril: *And Christ is the Mediator of God and man: Because in that one God and man are conioyned.* Ambrose, *That he might be the mediator of God and man, Christ Iesus was God and man; because in God he was man,* and



CHAP. 37. *of the 84. Psalme.* VER. 3.  
*and in man God, that through both he might be a*  
*Mediator.*

Thirdlie, it is to be knowen, that through  
 the intercession of Christ, we haue the acceſſe  
 vnto the Father, when we abide in grace tho-  
 rough faith. For in vaine do they pretend the  
 intercession of Christe; and in vaine doe they  
 vaunt of the talke with God, who are desti-  
 tute of faith. For it is necessarie, that they be  
 members of Christ, which wil cal vpon God  
 aright. Therefore saith Paul, *Beeing iustified by*  
*faith, we haue peace towards God, through our*  
*Lorde Iesus Christ. By whom also we haue acceſſe*  
*through faith vnto this grace, wherein we stand.*

3. *When*  
*Christ is an*  
*intercessor*  
*for vs.*

Rom. 5, 1.  
 2.

Fourthlie, it is to be noted, that the praiers  
 of Saintes, are therefore acceptable in the sight  
 of God, because they depend vpon the inter-  
 cession of Christ the highe Priest. For when  
 we make intercession for others, we praie not  
 trusting in our owne merites, or price which  
 we haue payde for redemption; but in the me-  
 rite of Christ his righteousness, and in the ran-  
 some which he hath. Therefore saith Christe,  
*Whatsoeuer ye shal aske the Father in my Name,*  
*that is depending vpon my merite, and inter-*  
*cession, he will giue it you.* Hitherto pertaineth  
 that compellation in the Lordes praier, *O our*  
*Father.* For as the name of a Father putteth vs  
 in minde of Christ, in whom through faith we  
 are the sonnes of God, and he is our father: So  
 the

4. *When*  
*God doeth*  
*accept the*  
*praers of*  
*the faithful.*

Iohn. 15, 16.

Math. 6, 9.



the pronounc *Our* doth admonish vs of faith, that through confidence in the sonne, wee should call vpon the father, not trusting in anie worthines, or merites of our owne. For which cause the Apostle saith: *Let vs approach vnto God through him. For he euer liueth, to make intercession for vs.* As often therefore as wee would praie, let vs consider the cause whic we saie *Our Father*, that we maie both thoroughlie be perswaded, that for his sonnes sake we please God; and without al doubting also beleue; that for the intercession of the sonne, whose members we be through faith, we are heard. Wherefore theie which bring not this faith, do but waste winde when they praie. For theie haue none accessse vnto y<sup>e</sup> father. Let such then looke what they do, who contrarie to the word of God, do depend vpon other patrons.

*5. We are to make none our mediator saue Christe onelie.*

Fiftlie, forsomuch as the sonne of God is the perpetual priest, which maketh intercession for the Church, whensoever it doth amisse; we maie not flie vnto other patrons, but vnto Christ alone as the onelie patron, and most trustie anchor of safetie. Therefore the Apostle Iohn doth saie, *If anie man sinne, we haue an ad-*

*1. Iohn 2, 1. uocate with the father, Iesus Christ the inst. And*

*2. he is the reconciliation for our sinnes.* But then do we rightlie approach vnto this Aduocate for the attainment of the remission of sinnes, whē we are sorie for our wickednes cōmitted; when we

*Properties of a liuelie faith.*



we rest our selues with à faith vnfaigned vpon  
 Iesus Christ the propitiator, and intercessor;  
 when we purpose afterward through God his  
 grace to leade à pure life; and finalie, when we  
 cast from our heartes à purpose to sinne. Vn-  
 lesse these be ioined-together, in vaine doest  
 thou boast y<sup>e</sup> Christ is thie patron. Somethere  
 be who think theie be pure, if once theie haue  
 poured their sinnes into the bosome of some  
 pastor; & some pastors too do thinke, that by  
 their magical absolutions, theie can vnburden  
 sinners: but both sortes doe most filthilie erre  
 out of y<sup>e</sup> waie. For, both Christ alone is y<sup>e</sup> pur-  
 ger of sins, in whō if thou repose not a liuelie  
 faith, which hath those foure cōditions which  
 we haue recited, in vaine dost thou vnburden  
 thie self in the bosome of y<sup>e</sup> priest: & Christ a-  
 lone it is y<sup>e</sup> absolueth from sins, vnto whom if  
 y<sup>e</sup> aproch not through faith, y<sup>e</sup> shalt die in thy  
 sins. But the absolution of à priest is then pro-  
 fitable, when the confession is tempered with  
 true repentance & turning from sin. And this  
 absolution of the priest is nothing else, than à  
 testimonie of the absolution which is giuen in  
 heauē, by our hie priest Iesus Christ. And ther-  
 fore faith y<sup>e</sup> Lord, *Whatsoeuer you loose on earth,*  
*shalbe loosed in heauen.* So that the absolution  
 which is pronounced by the minister of the  
 Gospel, dependeth vpon his faith which re-  
 quireth absolution, not of the merite either of

*Against an-  
 ricular con-  
 fession and  
 absolution.*

*True abso-  
 lution what.  
 Of this point  
 somewhat  
 more is spo-  
 ken aboue  
 Chap. 17.*

*Mat. 18, 18.*



confession, or of pronouncing any wordes whatsoeuer. This place would craue a confutation of them who chose other aduocates, beside Christ: but because this madnes is already mentioned aboue,\* where we dealt with Popish sacrifices, I wil not with moe wordes refute them in this place.

\*.Chap. 24-  
in the 3. rea-  
son whie the  
masse is ab-  
ominable.

And thus much of y<sup>e</sup> three parts of Christ his priest-hood, to wit, of doctrine; of sacrifice; and of intercession. The other point contained in the definition of the priesthoode touching the preseruacion of the church, the remission of sins, the gift of the holie Ghoste, and euerlasting life, be rather most pleasant fruites, than partes of Christ his Priesthoode.

CHAP. 38.

1. Of the conenant which Christ our hie Priest hath entred into;
2. The special pointes to be considered therein;
3. Of the olde and newe conenant, or Testament, wherein theie doe differ;
4. The difference betweene the newe Testament, and the Gospell;
5. Whether with the olde Testament, the tenne commandements be abrogated or no.

FORsomuch as euerie priest, as y<sup>e</sup> Epistle to y<sup>e</sup> Hebrues doth testifie is a suretie of some conenant,



uenant (for it is behoueful, that some certaine  
 couenant be set according to which the me-  
 diator betweene the parties at controuersie  
 maie determine, that sure peace and friend-  
 ship maie be established betweene God and  
 men,) Christ our Priest hath a certaine coue-  
 nant. For as the Leuitical priest had his priest-  
 hood, and a certaine couenant annexed to the  
 priesthood: So Christ our Priest, to whome  
 the Leuitical priestes with their sacrifice and  
 couenant gaue place, hath his priesthood, and  
 certaine couenants annexed to the priesthod.  
*For the priesthood being changed* (as the Epistle Heb. 7, 12.  
 vnto the Hebrues doth saie) *of necessitie there*  
*must be a change of the law.* Againe, *for this cause* Heb. 9, 15.  
*is he the mediator of the newe Testament, that*  
*through death, which was for the redemption of*  
*the transgressions that were in the former Testa-*  
*ment, they which were called might receaue the*  
*promise of eternal inheritance.* For where a Testa-  
 ment is, there must be the death of him that made  
 the Testament. For the Testament is confirmed,  
 when men are dead: for it is yet of no force, as long  
 as he that made it is aline. Wherefore neither was  
 the first ordained without bloud. For when Moses  
 had,oken euerie precept to the people, according to  
 the lawe; he tooke the blond of calves and of goats,  
 with water and purple wool, and hyssope, and sprink-  
 led both the booke, and al the p-ople, Saieng, This is  
 the blond of the Testament, which God hath ap-  
 pointed

16.

17.

18.

19.



pointed vnto you. And although by these words of the Apostle it is euident, that as the former, *The old co- that is, the olde Testament, is a couenant annexed what;* nexed to the priesthood of Aaron, confirmed by the bloud of brutish creatures, whereby GOD did binde himsele to the Iewes for to giue them the lande of Canaan to their possession, if so be for their partes theie obserued the condition, which was the fulfilling of the *The new co- lawe;* so the newe Testament should be a co- *uenant what;* uenant annexed to the Priesthood of Christe, confirmed with the bloud of Christ; whereby God doth binde himsele to forgiue sinnes, and to giue a celestial, and euerlasting inheritance in heauen, but with a condition of faith; *The anci- ent fathers before Christ par- sakers of the newe coue- nant.* whose true and right fruite is perfect obedience toward GOD. And although this couenant be ratified onlie to such as be called and doe beleue: yet, least we should thinke that the Fathers before the incarnation of Christe, were destitute of the grace of the newe couenant, it is good that we make a better, and a more distinct explication of this doctrine so necessarie to be knowne.

*The newe couenants was in al ages.*

First, therefore and aboue all we must constantly beleue, that in al ages euen from the fall of our first parentes, the waie to be saued both was, and is yet one and the same, to wit, by the Priest Christe alone, of whose righteousness theie be partakers, and be saued,



CHAP. 38. *of the 84. Psalme.* VER. 3.

ued, whosoever beleue in him. So that as touching the purgation of sinne, and attaine- ment of euerlasting life, there is but one per- petual couenant or testament of God, where- by God doeth binde himselfe to pardon such as doe flee vnto Christe. And although, if you respect the expresse worde, there is no mention of this couenant concerning remis- sion of sinnes, before the Lord entered there- into with Abraham: yet the thinges them- selues, which appertaine vnto the substance of this couenant, were verie wel knowne to the Fathers before the flood. By the thinges I meane both the promise of the restoring of man through Christe; and also the faith of this promise. For the promise in GOD, and the faith in man, are the substantial partes, as I maie saie, of this couenant. The cou- nant betweene GOD and Abraham was this: *I wil establish my couenant betweene me thee, and thy seede after thee in their generati- ons, for an euerlasting couenant, to be GOD vnto thee, and thy seede after thee.* And some- what afore in the same Chapter there goeth an oath of GOD, *Beholde, I make my couenant with thee, that is, as truelic as I liue, I wil esta- blish my couenant &c.*

*The partes of the coue- nant be- twene God and man.*

*Gen. 17, 7.*

4.

*1. The mat- ter or founda- tion of the co- uenante.*

Here first of all would be considered y<sup>e</sup> mat- ter or foundation of this couenant, which is y<sup>e</sup> promised seed, by whose merit, & intercession there

V 2

there



there is an attonement made betweene God and men. Wherefore whatsoeuer good thing the Lorde doth promise, it is ratified in the Sonne, who hath reconciled vs and the Father together. *God was in Christ, saith Paule, and reconciled the world to him selfe, not imputing their sinnes to them, and hath committed to vs the worde of reconciliation.* And for this cause *Isai 54. 10.* this couenant is called by Isaiah, *the couenant of peace.*

*2. The wonderful loue of God to vs ward in making this couenant.* Secondlie, we should cal into mind y<sup>e</sup> wonderful humilitie of God, whereby the diuine maiestie so debaseth it selfe of meere benignitie and good will to manward, hauing consideration of our humane frailnesse, that not onlie he doth simple promise free benediction to miserable and wretched sinners: but also bindeth himselfe by couenant; that we may knowe his fatherlie goodwil to vs ward.

*3. The perpetuie of God his couenant.* Thirdlie, the immutabilitie, and constancie, or perpetuie of this couenant confirmed by an oath, would be thought-vpon. Whereof the Epistle vnto the Hebrues doth saie: *When God made the promise vnto Abraham, because he had no greater to sweare by, he sware by himselfe, saieng, Surelie I wil abundantlie blesse thee, and multiplie thee marueilouslie.* He addeth a reason, saieng, *So God willing more abundantlie to shewe vnto the heires of promise the stable of his counsel, bound him selfe by an oath, that by*



CHAP. 38. *of the 84. Psalme.* VER. 3.

*two immutable things, wherein it is vnpossible that God should lie, we might haue strong consolation, which haue our refuge to hold-fast the hope that is set before vs.*

Fourthlie, we are to weigh, the largenes of <sup>4. The large-</sup> the couenant entred-into with Abrahā, name- <sup>nes of the co-</sup> lie howe it extendeth vnto the seede of Abra- <sup>uenant.</sup> ham, and that for euer and euer. But what is <sup>Seede of A-</sup> that seede of Abraham? Paule both in the 4. <sup>brahā what;</sup> and 9. chapters vnto the Romanes, and also in the 3. vnto the Galathians, defineth the seede of Abraham to be euen al those, of what nations soeuer, which doe walke in the steppes of the faith of Abraham, that, al which beleecue the promise of grace, as Abraham did.

Fifthlie, when it is saide howe this couenant <sup>5. God be-</sup> was entered into with Abraham, and his seede <sup>stoweth im-</sup> for euermore, it is meant that God bestoweth <sup>mortalitie</sup> immortalitie to such as are linked to him in <sup>upon his</sup> cōfederacie. For if by death we should perish, <sup>confederass.</sup> the perpetuities of the couenant could no way stande.

Nowe on the other side the faith of Abraham, and of his seede aunswereth to the couenant of God. For, when God bindeth himselfe <sup>How we doe</sup> to vs by couenāt to giue saluation; he bindeth <sup>couenant</sup> vs withall vnto faith, and vnto newe obedi- <sup>wish God</sup> ence which cannot be separated from faith. <sup>for our</sup> And therefore God saith to Abraham, <sup>partes.</sup> *Walke* <sup>Gen. 17.1.</sup> *before me, to wit, in faith; and be thou upright,*



Gen. 22, 4. 5. &c. that is, serue me syncerelie, and preferre obedience toward me before al things. This obedience through his faith Abraham declared, when he was readie most willinglie to sacrifice at the commaundement of God, his beloued sonne Isaac, whome he loued aboue al the world. Whereby it maie easilie be gathered, that the endeououring of the minde, obtaineth the praise of perfection before God.

*The couenant of God fulfilled and confirmed by the blood of Christ.* Morcouer, as this eternal couenant of God with the Church hath for foundation and substance the promised seed: So being shadowed by sundrie types in the old lawe, at the length it was fulfilled by the comming of Christ into the world, and confirmed with the blood of Christe. For the remembrance and ratifieng whereof, Baptisme, and the Lordes supper be instituted. For as Baptisme is a couenant of a good conscience with God depending vpon the blood of Christ, whereby it is purged from dead workes: So the Lordes supper is a commemoration of the same couenant touching our redemption, established by the blood of Christ. And therefore it is called the *cup of the new Testament*, or cup of the couenant. Wherefore you maie rightlie define this eternal couenant of God, if you saie, *It is a couenant of atonement betwene God and men, wherby both God and men are bound together; God for his part promising*

*Baptisme and the Lordes Supper seals that God hath fulfilled his couenant.*

1. Cor. 11, 25

*The couenant betwene God and man how it is defined.*



## CHAP. 38. of the 84. Psalme. VER. 3.

misig, yea by oath, remission of sinnes, and euerla-  
 sting life for the merits of Christe, by whose bloud  
 this couenant is confirmed: & men for their parts  
 do both accept the promise through faith, and also  
 doe not onlie promise, but also shewe due obedience  
 through their faith. Which being so, it maie be  
 asked, whie in the scripture mention is made  
 of a double couenant or testament, namelie an  
 old and a new. For both the Lord by the Pro-  
 phet Ieremiah doth saie so; and the auctor al-  
 so of the Epistle vnto the Hebrues stādeth vp-  
 on that same ground. Behold, the daies come, saith  
 the Lord, that I wil make a new couenant with the  
 house of Israel, and with the house of Iudah. Not  
 according to the couenant that I made w<sup>th</sup> their  
 fathers, when I tooke the<sup>m</sup> by the hande to bring the<sup>m</sup>  
 out of the lande of Egypt. &c. But this shal be the  
 couenāt I wil make with the house of Israel: Af-  
 ter those daies, saith the Lord, I wil put my lawe in  
 their inward parts, and write it in their hearts, and  
 wil be their God, & thei shal be my people. And thei  
 shal teach no more euerie man his neighbor, and e-  
 uerie man his brother, saieng, Knowe the Lord: for  
 theie shal al knowe me from the least of them vnto  
 the greatest of them, saith the Lord: for I wil for-  
 giue their iniquitie, and wil remember their sinnes  
 no more. Here the Prophete in plaine wordes  
 maketh mentiō of a double couenant, an old,  
 and a newe.

Iere. 31, 31,

32.

33.

34.

So Paul vnto the Galachians saith, y<sup>e</sup> Agar

V 4

the



*Gal. 4, 24.* the bondwoman did signifie mount Sina : and

25. Sara the free woman was à figure of the cele-

26. &c.stial Jerusalem ; and he addeth by those two

the two Testaments were signified, One gen-

dering vnto bondage ; and the other vnto

freedome. As therefore the olde Testament to

Agar gendering vnto bondage : So the newe

Testament is compared to Sara gendering

vnto freedome. By which places we doe see

howe there be two Testamentes, and those

*The old Te-  
stament  
what.*

greatlie differing. Of which the old Testamēt

was à mutual obligation betweene God and

the Israelites ; God for his part promising the

land of Canaan ; the Israelites for their partes

*Signe of the  
old covenā.*

binding them selues to obeie him according

to the lawe of Moses, whereof as the bloud of

the lambe where-withal the people was be-

*Ende of the  
old covenā.*

sprinkled, was the external signe : fo the final

end was, that among that certaine people the

memorie of the promise of grace might be

kept vntil the comming of the Messiah, who

was to be borne of that people. But the ende

of the newe Testament greatlie differed there-

from, as both we haue shewed, and the words

of the Prophet doe most euidentlie declare,

of which let vs more deepe lie consider. And

that we may the better vnderstand the words

of the Prophet, we must note that there is à

triple time of the newe Testament, to

when it was promised, when it was represen-

ted,



## CHAP. 36. of the 84. Psalm. VER. 3.

red, and when it is fullie performed. The time of the couenant promised, continued from the first promise concerning the seede of the woman, vntil Christe came into the world, and was hanged vpon the crosse, by whose bloud this newe couenant is confirmed, & by whose virtue, as manie as haue beleueed the promise are salued, as were the Patriarches, Prophets, Kings, and manie moe. Neither do the words of the Apostle let this thing, saieing, *The Testament is of no force, so long as he that made it, is aliue.* For the testator euen Christ, in Gods heauenlie decree, died euen since the promise was first made. Hence it is in the Reuelation, *The lambe was slaine from the beginning of the world.* And therefore by the virtue of Christ his death and passion, both Adam, and Habel, and Seth, and al beleueers before Christ did come in the flesh, were salued. The Prophet Ieremiah speaketh not of this time of the Testament promised. The time of the couenant exhibited, was the time when our Sauour Christ died, and suffered, which time continueth euen vntill the end of the world, into this time we are fallen, who beleue on the Messiah come, as the Fathers did on the Messiah promised, although as touching the knowledge of the Messiah, a more cleare light hath shined vpon vs than did vpon them. For as the shadowe, and a goodlie image doe differ: So the cleare

V

know-

*Time of the  
couenants pro-  
mised.*

*Heb. 9, 17.*

*Reuel. 13, 8.*



knowledge which we haue of Christe since he shewed himselfe, doth much differ frō the shadowe of the old people. Notwithstanding, to both peoples it is verie profitable. The time of the Testament fulfilled, shal be after the resurrection of y<sup>e</sup> dead, when euerlastingly we shal enioye y<sup>e</sup> fruit of this wonderful couenant. For we shal behold, not y<sup>e</sup> shadow, nor the image, but the verie thing it selfe, namelie redemption and saluation through Christe. The Prophet Jeremiah then speaketh of this double time, to wit, of the time when the couenant was exhibited in this life, and shal al in al be fulfilled in the life to come. Nowe let vs see the words of the Prophet: *I wil put my lawe, saith he, in their inward partes, and write it in their hearts.* What lawe, I beseech you, is this? What manner of writing? This word *Lawe*, in the Hebrue tong, is taken generalie for euerie doctrine. And therefore an apt signification is to be giuen to euerie place, according vnto the circumstance of the place. Zacharias father of Iohn Baptist therefore doeth helpe vs herein, when he saith of his sonne, *And thou, babe, shalt be called the Prophet of the most High: for thou shalt go before the face of the Lorde, to prepare his waies. To giue knowledge of saluation vnto his people, by the remission of their sinnes, through the tender mercie of our G O D.* The Prophete meaneth out of al doubt the knowledge of saluation, and

Luk. 1, 7 6.

77.

78.



315

CHAP. 38. *of the 84. Psalme.* VER. 3.

and the remission of sinnes through the bloud of Christe. For so he saith: *All shal knowe me.* And that this must be vnderstoode of the knowledge of Gods heauenlie wil, he plaine-  
 lie doeth shewe, in the wordes immediatelie ensuing; *For I wil, saith GOD, forgine their iniquitie, and wil remember their sinnes no more.* Thus we knowe what lawe the Prophet meaneth in this place. But what manner of writing doeth he vnderstand? Surelie this writing is neither an idle nor an hurtful knowledge: but it is a knowledge with a liuelie faith in the heart, whereby we be perswaded, and feele in our mindes that God is merciful to vs, and hath pardoned our sinns for the merits of Christ the Priest; and whereby motions of the spirit agreeable to the lawe of God, be raised-  
 vp within vs. Of which effect the Apostle calleth it the spirit; and so obedience of the lawe is wrought in man. This faith, and this liuelie sense in the hearts of the faithful, is the writing of the law by the finger of God, that is, by the holie spirit, at the preaching of the Gospel. For as the tables of stone did signifie the extreme hardnes of mans hart, whereof the hart of man not regenerate, is named stonie. So the writing Eze. 36, 26.  
 of the heart doth signifie an heart softened by the power of the holie spirite, at the preaching of the Gospel, that in the same as in a newe table, the grace of the Gospel, yea and the



the lawe it selfe, which ought to be à perpetuall rule for the godlie to leade their life by, maie be engrauen, whereof it is called à fleshie heart. And therefore the Lorde by the  
*Ezek 36, 26* Prophet doth saie, *I wil take awaie the stonie heart out of your bodie, and I wil giue you an heart of flesh.*

*Difference  
 betweene  
 the new Te-  
 stament and  
 the Gospel.*

But here some maie iustlie demaund, whether there be anie difference betweene the newe Testament, and the Gospel. For by that we haue spoken, it maie seeme that theie be one and the same thing. Vnto this question we are thus to aunswere: The newe Testament and the Gospel, as touching the substance it selfe, and the subiect, are al one: but in à consideration they differ. For substance, and for subiect they are one; because both are à preaching of Christ, and howe to attaine eternall life through Christ. But in à consideration they differ. Because the one, which is the Gospel, hath à name from bringing ioiful, and good newes, touching the attainment of euerlasting life through Christe: and by the other, that is the Testament, is signified, that God not content with à simple promise, doth binde himselfe to vs by couenant (an oath comming betweene,) that we maie vnderstand, both the immoueable decree of God, touching the attaining of saluation by Christ; and howe we also for our partes are bound to God by faith.

For



## CHAP. 38. of the 84. Psalme. VER. 3.

For faith is one part of the couenant, to wit, of mans part. For in al couenants, as aboue also hath bene shewed, mutual conditions, and lawes be required. The same is to be said of the olde Testament, and of Moses lawe.

Furthermore, when the Scripture is diuided into the lawe and the Gospel, it is to be vnderstoode, that the difference is taken from the things subiect: and when it is diuided into the old and newe Testament, the differences are taken from certaine circumstances of the things subiect. But, when the holie Scripture, which we cal the old and newe Testament, is so caled, it is rather of custome than of any difference of things subiect, except you speake by the figure Synecdoche. And therefore Augustine doth saie: *Where I saide the authoritie was included within the 44. bookes of the olde Testament, following the vsual maner of speaking, which the Church hath at this daie, I called it the old Testament. But the Apostle seemeth not to cal anie thing the old Testament, but that which was giuen in mount Sinai. And therefore y same Augustine writing vnto Bonifacius, doth saie,* *Aug. ad Bonif. Lib. 3,* *howe they might more truly be called instruments* *Aug. Lib. 2. Retract.* *than testaments, that that might be called the old, and this the new. I wil add also here vnto a question out of Augustine, whose words be these: Howe is it named old, which after 430. yeares was made by Moses; and howe is it called newe, which before*



before so manie yeares was made vnto Abraham? The reuelations are to be considered in these names, and not the institutions. The reuealing of the olde Testament was made by Moses: but the reuealing of the new was done by Christ, when he manifested himselfe in the flesh, in whom the iustice of God appeared. Againe, because the old testament pertai- neith vnto the old man, from which mā of necessitie is to begin: & the new vnto the new man, of which man must passe ouer fro oldnes: & therefore in that, earthly promises are contained, but in this, heauēly.

Whether  
the ten-  
commande-  
ments be ab-  
rogated, or  
no;

Heb 8, 13.

Exo. 19, 16.

17. &c.

Furthermore, seeing the Apostle saith, the old testament is abrogated by the newe; and the olde was giuen in mount Sinai, where the Ten-commandments were published-out, it maie in this place be asked touching the Ten-commandments, whether they also be taken- awaie, as part of y<sup>e</sup> old testament? Vnto which question I do thus answere: The Ten-cōman- dements, as they be a part of Moses law, do no whit bind vs; but as they containe the eternal pleasure of God, they do & must continue, euē as manie other things in Moses which are na- tural. But a double vse, according vnto y<sup>e</sup> con- sideration of double man, is to be respected in the decalogue. For if you respect y<sup>e</sup> time of man before the reuelation of Christe in man, that is before the iustification of man, through y<sup>e</sup> faith of Christ, as man himselfe is called old, who is bound either perfectlie to obeie the law, or to be punished according to our Sauours words



vnto the proude Lawer: *If thou wilt enter into Mat. 19. 17.*  
*life, keepe the commaundements:* So the Ten-  
 commaundements by a certaine analogie, maie  
 be comprised vnder the olde testament:  
 For it is a certaine Schoolemaster to bring vnto *Gal. 3. 24.*  
 Christe, as the olde testament, accusing and  
 condemning man, for that he hath not the  
 righteousnesse which the lawe requireth,  
 wherby man is driven to seeke Christe, *who is Rom. 10. 4.*  
*the end of the lawe for righteousnesse vnto euerie*  
*one that beleueth.* In this sense Paul opposeth *2. Cor. 3. 13.*  
 the moral lawe against the newe Testament. *14. etc.*  
 But if you haue an eie vnto the time of man  
 after the reuelation of Christe in man, as man  
 himselfe is become newe: So the Ten-com-  
 maundements is a rule how a newe man should  
 leade his conuersation, and shal neuer be a-  
 bolished. Whose newe obedience doth please,  
 because y person pleaseth for Christ his sake,  
 whose perfect obedience to the lawe, is impu-  
 red to the beleeuing man. Now of that which  
 hath bene saide, let vs make manifest the diffe-  
 rences betweene the old and the newe Testa-  
 ment. The which although they differ not in  
 respect of the last end, seeing they both do res-  
 pe<sup>c</sup> the reconciliation, & attonement of man  
 with God, as the final end: yet if we doe con-  
 sider the endes comming betweene, and cir-  
 cumstances, the olde Testament doth goe be-  
 fore the manifestation of the new; if the media-  
 tors, the old by the seruant Moses, y newe was



administred by Iesus Christe the Sonne; if the maner of the dispensation, the Old was but in a shadowe, the Newe hath the verie image of things. The shadowe and the figure was the deliuerance of Israel from the bondage of Aegypt, Pharao being oppressed; The truth is the deliuerance of the faithful from the bondage of sinne, Satan being overcome. The bringing of Israel into the land of Canaan, and the possessing of the same, was the shadowe; y<sup>e</sup> bringing of the spiritual Israel into heauen, and the hereditarie possession thereof, is the truth. The giuing out of the lawe vpon mount Sinai by Moses, was the shadow; The truth is the word which came fro<sup>m</sup> Sion by Christ. The lawe written in the tables of stone, was the shadow; but the lawe of God written by the finger of God in the harts of men, is the truth. The ministerie of death, was y<sup>e</sup> shadowe; but the ministerie of the spirit, and of life, is the truth. To speake in a word, al y<sup>e</sup> Mosaical things, as his gouernment, priesthood, purgations, sacrifices, and the rest, were but shadowes: but Iesus Christ, the eternal Priest with his benefites, is the truth. Or to speake both with Augustine, *In the olde Testament there is a hiding of the newe; in the newe a manifestation of the olde*; Againe, *The olde is the beginning, the newe is the end*: & with Ambrose, *It is called a testament, because it is dedicated with blood, the olde in a figure, to wit, by the blood* of

CHAP. 39  
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CHAP. 39. of the 84. Psalm. VER. 3  
*of a brutish beast; The newe in the truth, namelie  
 by the blond of Iesus Christ.*

Thus much concerning the couenant annexed to the priesthoode of Christe, and of comparison, betweene the olde and the newe Testament; whereof we haue spoken the more at large, because both olde, and late writers doe varie in this point: but we hope, we haue made it manifest according to the truth of Gods worde.

### CHAP. 39.

*1. Howe man is to applic to himselfe the sacrifice of Christ; 2. Of Gods worde, the happinesse of the embracers, and the punishment of the contemners of the same; 3. Of Faith, and of the righteounes thereof; 4. Of the sacraments, how manie there are, and what their signifie.*

**T**He sacrifice of Christ is applied both by the worde, by faith, and by the sacrament: but diuerslie. For by the word, which is written in the heart by the holie spirite, it is offered as by the hand of God. By faith, beeing conceaued of the word through the holie spirite, it is receaued as by the hand of man. And by the Sacramentes, as by the scale of God it is  
 X signed



*1. How the sacrifice of Christ is applied to vs by the word.* signed. For, he that beleueth the preaching of the Gospel, wherbie the benefite of Christ his sacrifice is offered, by faith, which is a worke not of nature, but of grace in man, he receaueth Christe wholie together with his benefites, which benefites are sealed by the sacramentes, as that holie Apostle Paule doeth teach.

*The necessity of preaching.*

Wherebie it appeareth how needeful the ministerie of the worde is, as that which is ordained from heauen, to offer this incomparable treasure to vs, this is it which the Lorde *Mar. 16, 15.* saith, *Preach the Gospel to euerie creature; Againe, Teach al nations.* This ministerie the Apostles deliuered by the handes as it were to posteritie, and from them it is come vnto vs, and shall not be abolished while this worlde shal endure, although Satan with greater rage do persecute such as syncerelie do soun d-out the Gospel. And therefore it is our partes, if we loue our saluation, to heare, to vnderstand, to loue the worde of God, to meditate ther-vpon al our life long, yea and to belecieve the same, and to liue thereafter, that at the length we maie come vnto the desired end of happinesse. For David in the beginning of his Psalmes, sange not in vaine, when he *Psal, 1, 2.* sange on this wise: *Blessed is the man who doeth meditate in the lawe, that is, in the doctrine, of the Lorde, daie and night.*

But



CHAP. 39. *of the 84. Psalme.* VER. 3.

But wherefore is he blessed? Because the meditation of the worde worketh two things: *Frute of meditating upon the worde of God.* First, that thou *neither listen vnto the counsels of the wicked; nor stand in the waie of sinners; nor sit in the seate of the scornful:* Secondlie, that thou *become like à tree planted by the riuers of waters, that wil bring forth her fruite in due season, vntil thou attaine vnto verie happines it selfe.* And therefore it is added in another Psalme, *Blessed are al that trust in him.* *Psal. 1, 2. 3. Psal. 2, 12.*

But on the other side, where this worde of the Lord is neither loued, nor hearkened vnto, nor thought-vpon, nor beleued, nor done, man by litle and litle is wrapped in the counsels of the wicked; carried violentlie into the waie of the sinners; and at length blasphemeth God, and al religion, and becommeth à plaine epicure, so that at length he feareth not in his hart to saie, *There is no God,* although the lieng tounge saie otherwise. And so he proueth like à tree planted in moste horrible filthinesse, and diuelish mud to bring forth fruite meete for death, & damnation, according as it is written in à certaine Psalme, *These be corrupted, and abominable in their waies.* And that deseruedlie. For y contempr of this word, whereby Christ himselfe doth offer himselfe vnto vs, with highlie offend God; yea and bringeth vpon the contemners themselues, and vpon their posteritie too, blindness, or à reprobate minde, *Punishment of the contemners of Gods word.* *Psal. 14, 1. Psal. 53, 1. Psal. 14, 1. Psal. 53, 1.*



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Warres of  
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are tokens  
of Gods displeasure  
for coniept  
of his word.

Howe the  
sacrifice of  
Christ is ap-  
plied to man  
by faith.

minde; al maner wickednes, and filthinesse, as Paule in his first Chapter vnto the Romans teacheth at large. And in another Chapter the same Apostle doth saie : *Because thei received not the love of the truth, and therefore God shal send them strong delusion, that these should beleue lies.* And the euent in manie nations, where Christ himselfe, and the Apostles haue preached, doth aunswere to this prophesie of Paul touching the punishment of such as contemne the worde of God. Neither be the Turkish warres anie thing els, but verie tokens of Gods displeasure, for the contempt of his worde. And therefore let vs be more circumspect by the harmes of other men; and esteeme we greatlie the benefite of God, who hath deliuered to vs his pure worde, wherebie he doeth offer this infinite grace and benefite of the sacrifice of his sonne, by whose merite we be deliuered from the power of sinne and death; and endued with eternal righteousness, and glorie.

Secondlie, in the application of the sacrifice of Christ, it is required that euerie one of yeeres doe beleue. For as the worde doth offer: So faith, which commeth by hearing of the worde, doth receaue Christe wholie with al his merites, and beleueth that al sinne be forgien, for the sacrifice sake of the Sonne of God. And therefore in the Christian Creede it is



CHAP. 39. *of the 84. Psalme.* VER. 3.

it is saide, *I beleene the forgiuenes of sinnes*, that  
 is, I doe knowe, and am firmelie perswaded, *Euerie man  
 saued by his  
 owne faith.*  
 that God, according to his promise, wil re-  
 ceauie me into fauour because of the sacrifice, &  
 obedience of his Sonne; and wil not impute  
 my sinnes to me anie-more, but vtterlie blot,  
 and forgiue, yea and remember them no more.  
 For faith is not a wauering opinion, but a cer- *Faith whar;*  
 taine knowledge of the free promise; and a  
 firme confidence that sinnes be forgiuen, for  
 Christ his sake. This faith, as touching the cer- *Faith wher-  
 upon ground-  
 ded.*  
 taintie thereof, dependeth both vpon euident  
 testimonies of the Scriptures, vpon parables,  
 and vpon approued examples: but as tou-  
 ching confidence, it resteth onelie vpon the  
 merite of Christ. Paul after David, saith: *Bles-* Rom. 4. 7.  
*sed are theise whose iniquities are forgiuen, and* 8.  
*whose sinnes are couered. Blessed is the man to* Psa. 32. 1.  
*whome the Lord imputeth no sinne.* And Christ 2.  
 doth saie, *Sonne, be of good comforte, thie sinnes* Math. 9. 2.  
*are forgiuen thee.* And to the ruler of the Syna- Mark 5. 36.  
 gogue the Lorde saith: *Onelie beleene.* And to  
 the woman which had an issue of bloud, *The* Luk 8. 48.  
*faith hath made thee whole.* Among manie pa- Mar. 18. 21.  
 rables, that is notable, which is in the 18. chap- 22. &c.  
 ter c. Mathewe, of him which did owe tenne  
 thousand talentes, and hauing not wherewith  
 to discharge, he was of meere grace forgiuen  
 the debt. Hitherto belongeth also the parable Luk 7. 41.  
 of the two debtors; and of the prodigal sonne. 42.

X 3

Among



Luk. 15. 11.  
12. &c.

Among examples, the most excellent is of the Theefe, whose sinnes were forgiuen him, without anie merites either going-before, or coming-afterward. I omit Dauid, Manasses, Peter, Paul, Magdalene, and others.

2. Grace.

With this faith of the remission of sinnes, two things are continualie ioined, which although theie differ from the faith of the remission of sinnes: yet can theie be separated at no time. And theie are, to speake with the Apostle, Grace, and Gifte; of which I wil speake more distinctlie, that we maie the better consider, what a great blessing faith of the free remission of sinnes is. Grace in this place is the verie iustification of a beleeuing man; and from the cause is so caled. For Paul in the

Rom. 5. 16.

18.

5. Chapter vnto the Romanes doeth saie so, where he compareth sinne and grace together. *The iudgement came of one offence vnto condemnation: but the grace of manie offences vnto iustification.* And, *As by the offence of one, the fault came on al men to condemnation: So by the iustifying of one, the benefite abounded toward al men, to the iustification of life.* So that with faith of y remission of sinnes, grace, wherebie we are iustified, and accepted before God, is ioined: al which are comprehended in the definition of iustification. Which is defined to be, *An absolution of him from sinne that belecueth in Christ, an imputation of righteousness, & a receiuing vnto*

*Iustification*  
*what;*

*etern-*



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CHAP. 39. of the 84. Psalm. VER. 3.

eternal life, free lie for Christ his sake. When I saie, for Christ, I include the merites of Christ onlie. And although the imputatiō of Christ his righteousness, be the forme of our iustification before God: yet because these three benefites do necessarilie concur together in our iustification, I haue included them within the compassse of the definitiō.

Whosoeuer do either folow the righteousness of workes; or compound righteousness of faith and workes together, theie doe peruert the word of God. For Paul writing vnto the Philippians doth on this wise distinguish the righteousness of workes from the righteousness of faith. *The thinges that were vantage vnto me, the same I counted losse for Christe his sake. Yea, doubtlesse, I thinke all thinges but losse for the excellent knowledge sake of Christ Iesus my Lord, for whome I haue counted al thinges losse, & doe iudge them to be dongue, that I might winne Christ, and might be found in him, that is, not hauing mine owne righteousness, which is of the Law, but that which is through the faith of Christe.*

What I praie could be more plainelie saide? Paule here compareth two righteousnesses together: one hee saith is manns properlie, the which hee calleth the righteousness of the lawe, it is in deede the righteousness of man, as farre-forth as man doth endeouour to fulfil the same, although he can neuer

X 4

per-

Against the  
righteous-  
nes of  
worker.

Phil 3. 7.

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Rom. 10, 4.

perfectlie fulfill the same; and it is also the  
 righteousness of the lawe, because it is required  
 of the lawe: the other he saith is of God, and is  
 obtained by faith; it is of God, because God of  
 meere grace impuseth it, and giueth it to man;  
 and it is also through faith, for that it is obtai-  
 ned by faith, wherbie *Christ is thought to be the*  
*end of the lawe for righteousness vnto euerie one*  
*that beleeueth.* Which two righteousnesses he  
 maketh so contrarie, that together theie can  
 not stand. For he which by the workes of the  
 law seeketh the righteousness, wherbie he  
 maie stande boldlie in the presence of God,  
 is voide of the righteousness of faith: and  
 contrariwise who so dependeth vpon the right-  
 eousnesse of faith, doth not thinke at al  
 that hee is iustified by the lawe. And al-  
 though there is but one righteousness, which  
 consisteth in the perfect obedience of the lawe:  
 yet in respect of the diuers manner of iustifi-  
 cation, it is saide to betwofolde. For he that  
 dischargeth, and by his workes fulfilleth the  
 lawe, which thing Christ onelie hath done, is  
 iustified after one sorte: and he, which of him-  
 selfe fulfilleth not the lawe, but beleeueth  
 on Christe, who hath fulfilled the same,  
 that the obedience of the lawe done by Christ  
 maie bee imputed vnto him for righteous-  
 nesse, that so he maie haue what the lawe re-  
 quireth, euen the righteousness of the lawe,  
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## CHAP. 39. of the 84. Psalme. VER. 3

yea and with righteousnesse life, is iustified after another. So that in the manner of obtaining the righteousness of the lawe, the difference is. For he that doeth the lawe, obtaineth righteousness one waie; and he that beleueth, another. And y<sup>e</sup> no mortal man can obtaine the same by doing, but onelie by beleeuing, Paul sheweth at large, especiallie in his Epistles vnto the Romanes, Gal. & Ephesians, that maruel it is howe men can be so frowarde, as to resist the manifest trueth of God. What can bee saide more plainelie? *Wee conclude, that a man* Rom. 3, 28.  
*is iustified by faith without the workes of the law,*  
 To wit done of our partes? What more euidentlie? *If righteousness bee by the law, then Christ* Gal. 2, 21.  
*died without a cause.* What more distinctlie? *Not of workes, but through faith, it is the gift of* Ephes. 2, 8.  
*God, least anie man should boast himselfe.* Finalie what more absolutelie? *Christ is the ende* Rom. 10, 4.  
*of the lawe for righteousness vnto euerie one that beleueth,* that is, Christ hath so fulfilled the lawe, that euerie one which beleueth, is righteous through his obedience. Againe, *The* Rom. 1, 16.  
*Gospel is the power of God vnto saluation to euerie one that beleueth, for the iust shal liue by faith.* In  
 t<sup>h</sup>s most manifest trueth, rest wee our selues, & leaue we their subtilties to Sophisters, wherein they both miserablie intangle themselues, and curssedlie seduce others, that committe themselues to such schoole-masters.

X 5

They



Against the  
righteous-  
nes of faith  
and workes  
together.

Rom. 10, 3.

They which compounde righteousness of faith and workes together, as of the partes thereof, are better liked of the vnlearned, especialie of politike men ignorant of the gospel. But the error of these euen by one place of Paul, as it were by a thunder-bolt frō heauen, wee maie ouerthrowe. *They being ignorant, saith hee, of the righteousness of God, (that is of the righteousness of faith,) and going about to stablish their owne righteousness, haue not submitted themselves to the righteousness of God, that is, they are not capable of the righteousness of faith, who withall seeke righteousness from the lawe. For Christ is the end, that is, the fulfilling and perfection of the law for righteousness vnto euerie one that beleueneth.*

Gal. 3, 11.

12.

Faith then alone excludeth all merite, and al workes of man from the causes of our iustification before God; and dependeth vppon Christ alone, who imputeth the obedience of the law to the beleeuing man, y he maie haue that which the lawe requireth, to wit, righteousness; which thing this argument also of Paul in the 3. chap. vnto the Galathians, doeth euidentlie confirme in these wordes: *And, that no man is iustified by the law in the sight of God: it is euident: for the iust shal liue by faith. And the law is not of faith; but the man that shal doe those things, shal liue in them.*

The argu-

The aduersaries nowc in alleading for their



their side against vs, the Apostle James, varie  
 not from their olde wont. For neglecting the  
 the most constant agreement of the whole  
 scripture, and of al the saines, of Moses, the  
 prophetes, of Christe, and of the Apostles,  
 they wrest a doubtful saying verie subtiltie a-  
 gainst vs. The sense whereof would they seeke  
 at the occasion, and end whie it was written,  
 they shoulde finde that James disputeth not  
 of our iustification before God, but of the de-  
 claration of our iustification before men, and  
 that against hypocrits, who by their false, and  
 dead faith, or shadow of faith, did thinke the-  
 selues righteous; and yet in the meane while  
 defiled themselues with al manner sinnes, and  
 wickednes. The, seeing that the word Faith is  
 not taken in y sense of the Apostles Paul, and  
 James, they do oppose theselues against y spi-  
 rit of god, who out of their saying do seek co-  
 ntrarieties. They alledge also other places, such  
 as concerne rewarding of good works; rende-  
 ring to euerie man according to his deeds; the  
 blessednes promised to the poore in spirit, to  
 the meeke, to peace-makers, to such as endure  
 persecution &c. But al those, and the like say-  
 ings are not contrarie to our iudgement, if any  
 will rightlie distinguish betwene y causes, and  
 effectes of iustification, & the qualities of the  
 iustified. For it is one thing to speake of the  
 reward of obedience, and of the qualities of  
 those who are alreadie iustified through  
 faith;

*means of the  
 adversaries  
 against the  
 doctrine of  
 iustification.*

*This true  
 sense of S.  
 James con-  
 cerning  
 works.*



faith; and another thing of the causes of the matter, that is of iustification. Againe it is one thing, to vse the wordes of Bernarde, *to speake of the causes of gouernement, another of the waie to the kingdome.* Also it is one thing to speake of the essential principles of a thing, another of the principles of knowledge. But they object against vs, as a strong buclar, the saying *Mat. 19, 17.* of Christ, *If thou wilt enter into life, keepe the commaundementes,* That is, fulfill the lawe. I aunswere: Christ shewed a most readie waie vnto life, euen the keeping of the commaundementes, or fulfilling of the lawe. But for that the fault is in vs, that wee cannot fulfill the lawe, *Rom. 10, 4.* *Christ is become the ende of the lawe for righteousness vnto euerie one that beleeueth.* And this is it which the same Paul saith in another place, *Rom. 3, 31.* *Through faith wee establish the lawe,* euen because through beleefe wee obtaine that which the lawe requireth, namelie righteousness.

Gift.

The gift which we saide is conioined with the faith of remission of sinnes, is the giuing of the holie Ghost, whereby the man iustified onelie by faith, is regenerated, or sanctified, that is, is mortified, & quickened, and commeth a newe man, purposing thenceforwarde, as much as in him is, to order his life according to the rule of Gods worde. So that this gift, is the cause and beginning of



of a newe life, and obedience. For wee are *Luk. 1. 74.*  
 not iustified freelie by faith, to the ende wee  
 shoulde hence-forth liue to sinne, but that de-  
 liuered from sinne, wee shoulde serue God,  
 in righteousnes, and holines, all the daies of  
 our life. For Zacharias in his songe maketh this  
 to bee the ende of the knowledge of saluati-  
 on concerning the remission of sinns, through  
 the tender mercie of our God.

75.

This ende of iustification Paule setteth in  
 the 6. vnto the Romanes, where by most e-  
 uident argumentes he sheweth that sanctifica-  
 tion is ioined with iustification.

And thus much briefelie touching y grace  
 of iustification, and of the giste of sanctifica-  
 tion, the which are linked with the faith of re-  
 mission of sinnes: and can no more be seuered  
 from the same, than maie heate from fire, or  
 the beame from the sunne. Whereby it is ap-  
 parent that the Papistes offer vs great iniurie  
 in saying, that we do abolish good works, and  
 loase y bridles to men, because we saie that by  
 faith alone wee are iustified. For they marke  
 not howe wee doe put a difference betweene  
 the proper benefite of Christ, and our duetic  
 which is ioined with faith. But of iustificati-  
 on, God willing, wee will speake more at  
 large in the exposition of the last verse of this  
 Psalme, the sundrie sorts of testimonies which  
 are commonlie handled in this controuersie,  
 being



being distinguished.

*3. How by  
the sacra-  
ments we  
maie applie  
the sacrifice  
of Christ to  
our selues.*

*Two, & no  
more sacra-  
ments.*

*Baptisme  
whie but  
once mini-  
stered to mā,  
& what it  
signifieth.*

*The L. Sup-  
per what it  
signifieth;  
whie often  
receaued.*

The thirde place in the application of Christ wee ascribed to the sacramentse, which not onelie do offer the merites of Christ, the priest, as the word doeth: but also as scales doe assure thē vnto vs, if so be the merites of Christ be reteined fast in the harts through faith. For as without faith the word doth not applie the merites of Christ: so without faith (I speake of the elder sorte) the sacramentes doe no good. The sacraments which Christ hath cōmended to his Church be two, to wit, Baptisme, & the Lords supper: wherof baptisme is à sacrament of the entrance into Christianitie, & therefore is but once takē, as Christ died but once for vs. For as baptisme is an effectuall token of the death, burial, and resurrection of Christ: so is it à sacrament of the couenant, which God ente- reth-into with the baptized, touching y pur- ging of sinnes, and our reconciliation through Christ; so is it also à signe of repentance, and of the crosse, and à testimonie of the resur- rection to come.

And the Lord his supper is a sacrament of the confirmation and conseruation of Christi- anitie; yea and a remembrance of the couenant established through the blood of Christ. Fur- thermore it is the meate whereby we are spi- ritualie nourished in the bodie of Christ, & therefore often it ought to be receaued. The

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CHAP.  
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CHAP. 40. *of the 84. Psalme.* VER. 3.

summe of al is this, that the sacrament of the newe testament is both an externall signe of the couenant concerning our free iustificati- on before God through the sacrifice of Christ; and also a testifying, and confirmation of the faith, & righteousness of Gods people to him warde.

## CHAP. 40.

*Of the perpetual vse of the sacrifice of Christ both in the conscience; in the whole course of our life; and at the houre of death.*

AND although the vse of the sacrifice of Christ, is wel nigh scene in the applicati- on: yet the efficacie and power thereof is more apparent, when the knoweledge is reduced vnto practise as it were. This practise hath place in the conscience of euerie man; in the whole course of life; & at the agonie of death.

The conscience of each man is stricken sore with a deadlie wounde, vntil it bee healed by the application of physike, with Christ alone the Physition doeth minister by his worde & spirit. In which respect he calleth himselfe the Physition of soules. So y when the conscience is stricken with y remembrance of sinne, it must be healed by the faith of Christ his sacrifice: which

*The consci-  
ence healed  
by the sa-  
crifice of  
Christ.*

*Mar. 3, 17.*



which if it be liuelie, it besprinckeleth the conscience with the most comfortable balme of the holie spirite, wherewithal it is healed, & made quiet, so that now it is iocound, and merie, and reioiceth as it were in the crosse of Christ, whereas before it was troubled and greatlie vexed. Whence proceedeth that saying of the triumphing conscience in Bernard: *Of the remission of sinnes, saith hee, I haue an vndoubted argument, euen the passion of Christ. For the voice of his bloode crieth more shrillie, than did the bloode of Habel, crying in the heartes of the elect, the forgiveness of all sinnes. For he was betraied for our offences. And no doubt, his death is of more power, and more effectuell to helpe vs, than our sinnes to hurt vs.* Such a conscience is neither broken with the threatnes of the lawe, (for it knoweth howe it is not vnder the law, but vnder grace;) nor yeeldeth to the suggestions of satan (for it knoweth, howe the Prince of this worlde is already condemned;) nor is moued with the argumentes of reason (for it knoweth the power of him which hath promised, and therefore glorifieth him.) To conclude it resteth quietlie in Christ, looking for a ful redemption throug' the coming of the Sonne of God, who shal change our vile bodie, that it maie be fashioned like vnto his glorious bodie for euermore.

Phil 3, 20.

21.

Whence this same confidence of the healed



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ere in the cruce  
it was troubled  
proceedeth th  
inference in Bern  
Luthers, I have  
the passion of Christ  
ere more for the  
ring in the heart  
of all sinners. For he  
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and more effectua  
to hurt us. Such  
ken with the thre  
on ash howe it is  
grace, nor yelde  
him (for it knowe  
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d, who shal change  
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[The main body of the page contains several columns of handwritten text in a cursive script, which is mostly illegible due to fading and the angle of the page. The text appears to be a religious or philosophical treatise, consistent with the visible fragments on the left margin.]







*tie waxe wanton often-times; Againe, The minde* *The minde*  
*lifted-up through prosperitie, remembreth neither* *of a godlie*  
*death, nor what may happē, nor anie measure at al.* *wise man*  
*in prosper-*  
 What then shal a godlie man doe in this case?  
 Foure things he shal doc. First let him waie  
 with himselfe the things which are called pro-  
 sperous in this world; and consider what they  
 are in them selues; Secondarily, let him thinke  
 what a perilous thing it is to enioie prosperi-  
 tie, if the mind be not godlie disposed; Third-  
 lie, let him compare al the comodities of this  
 worlde, with the blessednes to come, which  
 Christ hath purchased for vs by his death; and  
 last of al, let him aduisedlie consider, whether  
 it be more behoueful to enioie prosperitie of  
 this life with hazard of the soule, than to re-  
 nounce them, if occasion serue, for Christ his  
 sake. Therefore seeing our flesh is tied, & like  
 a wild horse beginneth to winch by prosperi-  
 tie, let a godlie man thinke with himself, first,  
 howe vncertaine, brittle, mortal, temporal, fle-  
 ting, & transitorie y prosperitie of this world  
 is, which manie enioieng at their hartes desire,  
 be for al that in verie deed most miserable: se-  
 condlie, let him thinke y it hath more deceipt  
 than pleasure. For the pleasure which ariseth  
 thereof, is like a serpent murthering the soule;  
 counsailling proudlie and vanelie; euen the  
 spirit of couetousnes, and gluttonie. This  
 serpent lurking in the most secrete corners  
 of



of the minde, seeketh not but even destruction. Whereby it is apparent that prosperitie doeth more hurt the minde, than doeth aduersitie the bodie. Thirdlie, let a godlie man thinke with himselfe that so great ods there is betweene the felicitie which Christe hath purchased for his beloued, and the prosperitie of this world; as is betweene a minute of an houre, and eternitie, betweene death and life, betweene miserie and happines. For as the prosperitie of this life, dependeth vpon a reed: so the happines promised in Christ is vpholden by the everlasting trueth of God, that it is vnpossible that they shoulde bee deceiued of their hope, which continue in the feare of God vnto their liues ende. Fourthlie, of these things let a godlie mā gather, how it is a much better, and blessed thing to renounce worldlie goods, as far as godlie & christianitie they stand not according to Gods word, thā for thē to bring the soule into y danger of damnation. To conclude that wee bee neither puffed-up, nor carried-quite from God by prosperitie, there is no such thing, as to call into minde the humiliation of the sonne of God vpon the crosse, who therefore was humbled that he might exalt vs, if so be we do humble our selues vnder the mightie hand of God, and are not ashamed of the crosse of Christ. For *who so-  
euer exalteth himselfe, shal be brought lowe, and  
bee*

3. Pet. 5, 6.



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CHAP. 40. *of the 84. Psalme.* VER. 3.

*he that humbleth himself, shall be exalted.* We are Luk. 14. 11.  
therefore to take special heede, least our flesh  
through prosperous successe of things, do de-  
ceave and kil vs being taken with a certaine  
baite. For that serpent which beguiled Euah  
of his subtiltie, snatcheth euerie occasion to  
withdrawe vs from Christ, and setteth vpon  
the principal part of man, to destroye it with 1. Cor. 1. 26.  
prosperitie. And therefore saith Paul, *Brethren*  
*you see your calling, howe that not manie wise men*  
*after the fleshe, not manie mightie, not manie no-*  
*ble are called.* For to the destruction of man sa-  
than abuseth these three things, namelie wise-  
dome, power, and nobilitie, (of which sprin-  
geth both the pleasure of the bodie, and the  
pride of minde,) which if the foolish once get,  
they think themselues happie and blissed mē.  
So then against this tentation oppose y<sup>e</sup> crosse  
of Christ, without which al wisdom is but  
meere foolishnesse; all might is but weake-  
nesse; all nobilitie is but ignominie; and all  
pleasure is but the food of death. For al these  
mixed with too much bitternes, haue an ende  
with this life. If therefore thou wouldest  
haue true wisdom, true might, true nobilitie, Col. 2. 3.  
true pleasure and glorie, seeke them in Christ  
alone, & thou shalt find, *in whom are hid al the*  
*treasures of celestial restes.*

To conclude, at the point of death, the  
sight of the prieste Christ with his sacrifice  
Y 3 taketh



taketh awaie all feare of death; and maketh a  
 mā no more to dread death than a sweet sleep.  
 Whereof it is that a godlie man desireth death  
 euen as a passage out of these miseries vnto e-  
 uerlasting life. Then shal he find the saying of  
*John. 8. 52.* Christ to be true, *If a man keepe my worde, hee*  
*shal neuer tast death.* Hence proceedeth y wil-  
 lingnes in manie of the Martyrs, who had in  
 minde Christ not onelie that died, but also y  
 did rise againe, by whose power we shal be rai-  
 sed vnto immortallitie; and our soules in the  
 meane space, euen vntil the daie of the laste  
 iudgement shal possesse the ioies of heauen  
 with the chaste spirits, and then ioined to their  
 bodies shal enioie the sight of God, & immor-  
 tal glorie for euer and euer. And therefore it is  
 not without iust cause, said both in the Reue-  
 latiō, *Blessed are the dead which die in the Lord;*  
*Psa. 116. 15* and also by Dauid, *Precious in the sight of the*  
*Lord is the death of his sancts.*

Thus hitherto we haue spokē concerning  
 the propitiatorie sacrifice of Christians, & of  
 such things as do seeme to make for the plane  
 declaration of the same: nowe wee are brieflie  
 to speake of the other sacrifice of Christians,  
 which they cal Eucharistical.



1. Of the Priestres of the newe Testament, howe they be consecrated; 2. the covenant betweene God and them; 3. The excellencie of the Priesthood; 4. What is Eucharistical sacrifice; 5. Whie so called; 6. The kindes thereof; 7. Ministers of the Gospell, whie and howe Priestres.

THE Apostle Peter applied to such as doe conuert both from the Iewes and the Gentiles, the promise of the Lorde which is in the 19. of Exodus, to this purpose: *If yee wil heare my voice in deede, and keepe my covenant, then yee shal bee my chiefe treasure, aboue al people, though al the earth bee mine. Yee shalbe also vnto mee à kingdome of Priestres, and an holie nation, à peculiar people, that yee maie shew-forth the vertues of him that hath caled you out of darknes into his maruelous light.* Out of these words, to omit other places, it is manifest, that all Christians bee Priestres to offer sacrifices of thankesgiuing and praise vnto God.

Firste therefore it is to bee noted, that as by nature wee bee sinners, and the children of wrath: So by our owne strength, worthinesse, and merites wee can challenge nothing at Gods hande. And therefore,



as by that onelie sacrifice of Christ, wee bee reconciled: so of his goodnes wee enter into the order of priestes, and are consecrated to him for to dedicate our selues, and al ours vnto the glorie of God.

*How Christians are made priestes.*

This our inauguration into y<sup>e</sup> priesthood, because it is merlie spiritual & internal, is wrought by a secrete maner, how it maie be declared, after a sort by cōparing the truth vnto y<sup>e</sup> shadow. As then they which were to be made priestes out of the tribe of Leui, did first of al washe their bodies with water; secondlie, put vppon them the garmentes appointed of God; thirdlie did annoint their heades; and fourthlie filled their hands: so they which shal be priestes in the newe Testament be spiritual ordained. For first the high priest euē Christ, doth wash them both with water and bloode; *Hee cleanseth vs*, saith Paul, *by the washing of water through the word*, (to wit, of God instituting, & ordaining baptism:) & Ioh. in the Reuelatiō saith, *He hath loved vs, and washed vs from our sinnes in his bloode, and made vs kinges and Priestes vnto God euen his father.* Secondlie, the same Christ adorneth vs with spiritual garmentes, much whiter and cleaner than those Levitical garmentes. For so Paul saith: *Alyce that are baptized into Christe, haue put on Christe.* And hauing him vpon vs, wee seeme white, that is righteous and holy in the sight of God.

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## CHAP. 41. of the 84. Psalme. VER. 3.

Of this apparel the Psalme meaneth, where it is said, *Let thie priests be clothed with righteousness, and let thie saintes reioice.* Thirdlie theie are annointed not with material, & fleeting oyle, as Leuitical priests, but with inward, spiritual and immortal. Whereof Paul speaketh, saieng, *It is God who establisheeth vs with you in Christ, & hath annointed vs. Who hath also sealed vs, and hath giuen the earnest of the spirite in our heartes.* Of this ointment wherewith Christe annointeth vs, we be called Christians, and Priests, & Kinges, and Prophets. Marueilous is the force of this spiritual vnction. Psal. 132. 9.  
2. Cor. 1. 21.  
22.

For as the nature of the oyle, wherewithal the Priestes of the olde Lawe were annointed, is to shine and to burne: so the holie Spirite, wherebie we are annointed for Priestes, both lighteneth our mindes, and setteth our heartes on fire; that both the minde maie vnderstand what is good, and behooueful, and the heart zealouslie couet after the same. And this commeth to passe, when through faith conceaued by the preaching of the worde, we bee rauished wholie with admiration of the great mercie of God, who hath called vs out of darkenes into his marueilous light. Last of 1. Pet. 2. 9.

al, theie fil their handes, that is, theie shewe them-selues readie to offer vnto the Lorde.

Y s

For nowe they are no more their owne men,



men, but consecrated to God theie surcesse to  
liue, and theie dedicate all the actions of their  
life vnto the seruice of God.

*The cove-  
nant be-  
tweene God  
and Christi-  
ans Priestes.*

*Mal. 2. 5.*

And being thus ordained, we haue a certaine  
couenant also concluded betweene God and  
vs; what that is I wil shew out of the words of  
Malachie: The words of the Prophet are these,  
*My covenant was with him of life and peace, and*  
*I gaue him feare, and he feared me, and was afraid*  
*6. before my name. The lawe of truth was in his*  
*mouth, and there was none iniquitie founde in his*  
*lips; he walked with me in peace and equitie, and*  
*7. did turne manie awaie from iniquitie. For the*  
*Priestes lips should preserue knowledge, and theie*  
*should seeke the lawe at his mouth: for he is the*  
*messenger of the Lorde of hostes.*

And although the Prophete here speaketh  
of the Leuitical priestes: yet it is fitlie applied  
also to al Christians, who are in the sight of  
God, much more excellent priestes, being roial,  
than were the Leuitical. Out of which  
wordes of the Prophet, the forme of the coue-  
nant maie thus be made. As the Lorde promi-  
seth life and peace: so doth he require also  
feare through faith. For as in al couenantes  
there is a mutual obligation: so here too God  
promiseth peace and life, which two thinges  
are opposed against the wrath of God, and e-  
uerlasting death. But the partes of the coue-  
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## CHAP. 41. of the 84. Psalme. VER. 3.

nant, in respect of our selues are manie in this place, which naturalie do hang together. The first whereof is a syncere feare of God springing of Faith, which the Prophete meaneth when he saith: *The beginning of wisdom is the feare of the Lorde.* Againe, *The holie feare of the Lorde endureth for euer.* The second the *lawe of truth in his mouth*, that is true, holie, & sounde doctrine. And although euerie Christian maie not teach publicuelie: yet is it necessarie that all Christians do both knowe, and confesse too the doctrine of Christ.

*Partes of  
the couenante  
betweene  
God and  
Christian  
Priestes.*

*Psa. 111. 10.*

The third; *and there is none iniquitie founde in his lips*, that is, he shunneth false and forged doctrine, yea and abhorreth as the pestilence whatsoeuer commeth not from the mouth of the Lorde. And therefore Christe saith to all: *Beware of false Prophetes.* The fourth, *He walked in peace and equitie*, that is, he studied to order his life according to the rule of my iustice, by keeping peace, and equitie with his neighbours. And this parte of the couenant Christ also and the Apostles doe applie to all Christians. The fift, *He turned manie awaie from iniquitie*, to wit both by word, by deede, & by example, & this euerie man wil grant all Christians ought to do. To conclude, as God promiseth life and peace: so we are bounde againe to him through faith and obedience.

*Mat. 7. 15.*

Moreouer with the piethood of Christians



ans manie thinges are ioined, which make much for the knowledge of the dignitie, and excellencie thereof. But the special thinges are which Peter numbred vp, to wit, that  
**1. Pet. 2, 5.** Christians are, *a spiritual house, a holie, and a*  
**9.** *roial Priesthood, a chosen generation, an holie nation, a peculiar people,* and that which passeth al, that theie are, *and be called the children of the*  
**Rom. 9, 26.** *living God.* Of this excellent dignitie of Christians, Iohn speaketh, when he saith, *To them that beleeue in his name, he gaue power to be the sonnes of God.* Which sentence is both true-  
**Iohn 1, 12.** lie and elegantlie brought into these Verses, by Nonnus:

Οὐρανὸν πάντες σιμίαν δαρήσατο τιμὴν  
 τέκνα δὲ θεοῦ γεννητῆρος ἀειζώντος ἀμύειν.

That is, to expresse them in a maner word for worde:

*One happie state of heauenlie blisse to al gaue hee;  
 That sonnes of euerlasting God, theie might cald bee.*

This honour which none sufficientlie can commend, ought both to reclaime vs from al filthinesse vnseemelie for the temple of God, vnseemelie for roial priestes, vnseemelie for a chosen generation, for an holie nation vnseemelie, vnseemelie for the peculiar people, and sonnes of God; and to prouoke vs also vnto the seruice of God, & continualie to offer acceptable sacrifice to God, throug Iesus Christ.



## CHAP. 41. of the 84. Psalm. VER. 3.

Christ. For of right our consecration into the priestthoode of Christ doth require the same.

Because we are priestes to offer sacrifices, not propitiatorie, which belonged onelie to Iesus Christ the hie priest; but Eucharistical, and those perpetual.

Wherefore, as the Levites at certaine daies, & appointed houres did offer according vnto the Lawe of Moses, and after waited vntil their turne came, after the Ecclesiastical ordinance of Dauid: So are not Christian priestes to intermitte sacrifice, but continualie, and without ceassing theie must haue ful hands, and offer continual sacrifice vnto the Lorde.

What is Eucharistical sacrifice? The Eucharistical sacrifice of Christians is euerie action, and passion commanded of God, separated from the prophane actions and passions of the world through faith, wherewithall as seasoned with salt, it is inflamed and sanctified by the holie Ghoste, as by fire from heauen, and through the merite of Christe is accepted of God into glorie through y same Iesus Christ. And this is called an Eucharistical sacrifice from the proper end thereof; because it is an oblation of our thankfulnes. For being reconciled to God, through the propitiatorie sacrifice of Christ, we offer to him our obedience, we honor, & praise him, and continualie giue him thanks.

*Eucharistical sacrifice what,*

For



For Christ being apprehended by faith, giueth the holie Ghost, which createth à newe heart within vs, and à willing minde, wherebie we offer this our gratefulness to God.

Nowe it is necessarie that we consider why our obedience is called à sacrifice. For the opening of this phraze wil notablie stir vs vp vnto the studie of obedience. So then the workes of Christians are called sacrifices by à certaine relation vnto the sacrifices of the olde Iewes. For as theie were commanded from heauen to the Priestes, were chosen, applied, sanctified, and accepted: so in our sacrifices it is necessarie that there be à commandement, à choise, an application, a sanctificatiō, and that they be accepted of God. In y<sup>e</sup> old law it was not lawfull to offer à sow, or anie vnclean beast by the law but onlie such as were cleane according to the lawe: So the workes that Christians should offer, must not be vncleane, that is either forbidden by the worde of God, or hypocritical, or superstitious; but such as G O D commandeth. Therefore the Lorde saith by the Prophet: *Walke in my statutes.* Secondlie, as the cleane lambe which should be offered, was separated from the rest of the flocke: So by faith our workes are to be separated from the like workes of prophane people. The Pharisee gaue almes, so did Cornelius the Courtier. yet was the Pharisees almes vncleane, & the courtiers

*The workes  
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CHAP. 41.      of the 84. Psalme.      VER. 3.

riars cleane, because through faith it was separated from the almes of the Pharisee. Thirdlie, as the ceremonial sacrifice was applied to the altar by the hand of the priest beeing laide there-vpon: so our workes shall be applied to the altar through Christ, by whose handling they are sanctified. Fourthlie, as those olde sacrifices were consumed with fire from heauen and sanctified, and so accepted: so our sacrifices through the merite of Christ, inflamed by the holie Ghost, are sanctified with fire from heauen, and are accepted through Christe, as Peter saith. For seeing al our own obedience is vnperfect, & in euerie work we offend partlie by omitting somewhat, partlie by doing more than we ought (for at no time our obedience is perfect, and full) it cannot be that our sacrifices of them-selues should please God. Wherefore as through the merite of Christ theie are sanctified: so also through Christ, as Peter saith, theie are acceptable. For Christ maketh our obedience grateful, and deserueth, that our obedience both in the crosse, & also in the lawe of sacrifice is commended. So y<sup>e</sup> our sacrifices please not in respect of any excellencie of merit, but throug Christ, in whō God waieth our wor. s, y<sup>e</sup> he maie accept them as most worthie sacrifices. For as the faultie sacrifice of the olde people, which came to the altar through error, & touched y<sup>e</sup> altar, was not changed for a better, but



but was taken as purged, and holie by reason it had touched the holie place: so our workes, albeit theie are verie faultie, yet become theie cleane, and apte for holie sacrifice, and acceptable to GOD through touching our altar Christ, who through faith is touched. And although the summe of the doctrine of the Christians sacrifices maie be vnderstoode, by that wich is spoken: yet to make it the more euident, we wil more particularlie entreate of them, that it maie appeare howe theie agree together, and folowe each of other.

*Kindes of  
Eucharisti-  
cal sacrifices.*

*1. We offer  
sacrifice as  
Baptisme.*

Among the sacrifices of Christians in the first place, is the offering of our selues, which is done in Baptisme, and answereth to the washing which was vsed at the consecration of Leuitical Priestes. For through baptisme we are visiblie, and sacramentalie seuered from the prophane world, applied to God, laide vpon the altar Iesus Christ, & sanctified both by renouncing the diuel and al his workes, & by promising due obedience vnto God for the aduancement of his glorie.

*2. Christians  
do offer sa-  
crifice when  
theie dailie  
crucifie  
their wicked  
affections.*

*Rom. 13, 1.*

In the second place of the elder sort, there is required a continual, and perpetual oblation as it were, wherebie we offer our selues wholly, and al that we haue, vnto God. O. this sacrifice speaketh Paule, where he saith, *I beseech you brethren, by the mercies of God, that ye giue-up your bodies a liuing sacrifice, holie,*  
and



## CHAP. 41. of the 84. Psalme. VER. 3.

and acceptable vnto God, which is your reasonable  
 seruing of God; and fashion not your selues like vnto  
 this world, but be ye changed by the renewing of your  
 minde, that ye maie prone what is the good wil of  
 God, acceptable, and perfect. In these wordes  
 Paule doth notablie expresse what it was that  
 shadowed the sacrifices of the olde lawe. For  
 as the burnt-sacrifices did wholie fauor of the  
 holie fire: so our mindes must be wholie infla-  
 med by the holie Ghost, which is the heauen-  
 lie fire; that both whatsoeuer is of the flesh,  
 maie by little and little be consumed, and be  
 brought vnto deade ashes, as it were, and  
 that which is spiritual and of the minde, maie  
 be made truelie spiritual and heauenlie, tho-  
 rough the force of that celestial fire. A sha-  
 dowe whereof was the prohibition to eate  
 porke and the killing beastes. For as porke  
 betokeneth vncleannesse, from which we  
 must abstaine; and beasts killed did signi-  
 fie that beastle affections should be killed:  
 So the minde and will must be renued, that it  
 maie allowe, chuse, and doe such thinges as  
 please God. And because al sacrifices of Chri-  
 stians ought to be seasoned by faith as with  
 salt and laide vpon the altar, which is Christ,  
 therefore Paul beeing iustified through faith,  
 commendeth this kinde of sacrifice. Here  
 would be noted howe fitlie the name of sa-  
 crifice agreeth here-vnto, and howe aptlie

Z

Paul



Paul doth applic the same. First he requireth that we separat our selues through faith frō y  
*Rom. 12, 2.* prophane gentiles, whē he saith; *Fashiō not your selues like vnto this world;* Secondlie he wil haue vs to be applied to god, whē he saith, *But be ye chāged by the renuing of your mind,* which chāge is made through the spirite of regeneration; Thirdlie, he wil haue vs to *giue up our selues a li- uing sacrifice* vpon our onelie Altar, which is Christe. For as in the earthlie Ierusalem there was onelie but one Altar for Sacrifices: So likewise in the heauenlie there is but one, vppon which we doe offer, when we depend vpon the merite of Christe that *our Sacrifice maie be holie, and acceptable vnto GOD*, which we saide was to haue the fourth place in our Sacrifices. But what is the cause whic GOD requireth this kinde of Sacrifice at our handes? It is necessarie that as sinne made vs mortal, so we likewise slaie sinne, by the vertue of Christ his death, yea, and kil wicked affections in our selues. For if Christe on our behalfe would so doe; howe much more are we bounde for his sake  
*Rom. 6, 10.* willinglie to offer this Sacrifice? *In that he died,* saith the Apostle, *He died once to sinne:*  
 11. *but in that he liueth, he liueth to GOD.* Like- wise thinke yee also, that yee are dead to sinne, but are alieue to GOD in Iesus Christ our

Lord



CHAP. 41. *of the 84. Psalme.* VER. 33.

LORDE. This death of sinne is caled of  
Christe, *A denying of our selues*; of Paul, *Luk. 9. 23.*  
*A Sacrifice*. Howe necessarie nowe this *Rom. 12. 1.*  
kinde of Sacrifice is, Christe sheweth in  
saying, *If any man wil come after me, let him de-* *Luk. 9. 23.*  
*nie himselfe, and take vp his Crosse daielie, and*  
*folowe me.*

The thirde place among the Sacrifices of *3. Christians*  
Christians I ascribe vnto the Sacrifice of *do offer sa-*  
praise: which ought not to be separated from *cifice when*  
the former. Of this mention is made in the *theie praise*  
Psalme: *He that offereth praise, shal glorifie* *God.*  
*me*; Againe, *Offer vnto G O D praise*. And *Psal. 50. 23.*  
the Prophet Hosea, *We wil render the calues* *Hos. 14. 3.*  
*of our lippes*. Then we doe offer the Sa-  
crifice of praise, when we acknowledge  
God to be the fountaine of al good thinges;  
and when by our confession we praise and  
glorifie him. By which kinde of Sacrifice  
the fleshe is bereaued of al glorie of deserte,  
wisdom, righteousness, power, &c. and  
it is ascribed to God alone. Which is then  
rightlie offered when through faith that  
praise is separated from the praise of the Pha-  
risee, and through the same faith is brought  
vnto G O D, and laide vpon our Altar, that  
is, dependeth vpon the merite of Christe;  
wher' ie it is acceptable and grateful to God.  
A part of this sacrifice I made confession of the  
Z 2 faith;



Confession  
of the faith  
in the time  
of persecuti-  
on, which ne-  
cessarie;

faith, especialie in y<sup>e</sup> time of persecution, which confession is necessarie in foure respects. First, that God maie be honoured; Secondlie, that the trueth maie be defended; Thirdlie, that the godlie maie be confirmed; Lastlie, that the wicked through the constancie of Christians maie be conuerted, and saued. For these causes Paule saith, *That with the mouth confession is made vnto saluation.*

4. Christians  
doe sacrifice  
when theie  
praie.

Psa. 14, 2.

Reuel. 5, 8.

Mich. 6, 6.

In the fourth place set we the sacrifice of praier; which was signified by the perfume of the old Lawe, as Dauid interpreteth it, when he saith: *Let my praier be directed in thine sight as incense; and the lifting-up of my hands, as an evening sacrifice.* And Iohn in the Reuelation; *The Elders had censurs ful of odors, which are the prayers of the Saints.* And the Prophet Micheas doth saie, *Wherewith shal I come before the Lord?* and, *He wil that thou humble thy knee.* Praier then made in the knowledge, and faith of the Sonne of God, is saide to be a sacrifice more sweete than anie incense. The name of sacrifice doth therefore agree to the praier of Christians, because through faith it is separated from the praiers both of Iewes, Turkes, and other prophane people; and by the same it is brought, and presented before God, and laid-vpon the altar Christ, while it depe[n]deth vpon his merit, and is set on fire by an ardent affection of the holie Ghost. Whereby it is acceptable

CHAP. 41.  
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repentance  
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CHAP. 41. *of the 84. Psalm.* VER. 3.

ceptable before God, and hearkened-vnto.

In the fift place followeth the sacrifice of repentance . For seeing the Saintes do dailie offend, they haue need dailie to repent, whereby they both acknowledge their owne faults; and flee-backe through faith vnto their propitiation; and endeuor afterward to kepe themselves frō al pollution of wickednes. So Dauid hauing committed adulterie, did vnfeignedlie repent, & offered to God the sacrifice of a contrite spirit, and of an humbled minde. For so he saith: *The sacrifices of God are a contrite spirit; a contrite and a broken heart, O God, thou wilt not despise.* And in Isaiah the Lorde saith; *I dwell with him that is of a contrite and humble spirite.* Againe, *To him wil I looke, euen to him that is poore, and of a contrite spirit, and trembleth at my wordes.* This contrition, and this humiliation I take to be inward, namelie when we are true-ly touched with the sense of sinne, and vnfeignedlie are humbled vnder the mightie hande of God, who threateneth euerlasting wrath, and malediction for our sinnes. This power of the worde of God Ieremiah the Prophete, sheweth by a double comparison, in these words *Is not my worde like a fire, saith the Lord; and like an hammar, that breaketh the stone?* Iere. 23, 29. Moreouer, this contrition of the heart, and this humiliation is then an holie sacrifice to the honour of God, when through faith it is

*5. Christians  
doe offer sa-  
crifice to  
God when  
theie repen-  
unfeignedlie.*

*Psal. 51, 17.*

*Isai. 57, 15.*

*Isai. 66, 2.*

*Iere. 23, 29.*

Z 3

separa-



separated from worldelie sorrowe, such as Cains, Achitophels, and Iudas was, and when by the same faith it is laide vpon the altar Christ, by whose merite it is sanctified, and accepted, as we see in Dauid. For he in the midst of al his vexations of minde, ranne vnto the mercie of God, and beleueed howe his sinne was pardoned through the sacrifice of Christ. This kinde of sacrifice proposeth plentiful store of comforte before the eies of miserable sinners, which are griued with the heauie burthen of their sinnes. For when it telleth the sinner that a contrite and a sorrowful heart is in the nostrils of God as a sacrifice of sweete incense, it euidentlie sheweth both that our repentance pleaseth God; and that GOD earnestlie requireth the same; and that he wil also receiue such as vnfeinedlie repent into fauour againe. Let vs therefore beware that with Caine we saie not, *Mine iniquitie is greater then Gods mercie*: but with Augustine rather, *Thou liest Caine; for greater is Gods mercie, then the iniquitie of al sinners*. And therefore let vs offer vnto God the sacrifice of a contrite and broken heart, contrite with the hammer of the Lawe; broken vnder the mightie hande of GOD; and let vs beleue that God for his Christs sake doth trulie pardon such as by true repentance



rance forsake their sinnes.

Let the sixt kinde of sacrifice be obedience in the crosse, and in euerie outward affliction. This obedience is likewise adorned with the name of sacrifice, that we may knowe how God liketh verie wel thereof. For, as the obedience of Christ in the crosse was a grateful sacrifice to God: so our obedience in al troubles pleaseth God, not for it selfe, but in respect of faith, whereby it is seuered from the punishments of the vngodly, is laide vpon the altar Christ, through touching of whom, it is sanctified, and accepted of God. So Iob separateth his affliction through faith from the afflictions of the wicked worlde, and presenteth it before God; and burneth it vpon the altar Christ; while he dependeth vpon the merit Christ, which he testifieth he did, in these wordes; *I am sure that my Redeemer lieth,* *Iob. 19, 25.* which were the wordes of Faith, whereby Iobs obedience vnder the crosse was seasoned as with salte.

6. Christians  
do sacrifice,  
when theie  
suffer affli-  
ction pa-  
tientlie.

The seuenth sacrifice of Christians, maie be of righteousness, according to that: *Offer the sacrifice of righteousness.* By righteousness I vnderstande both generall, and particular righteousness, whereby the publike welfare is sought. The Lord preferreth mercie before the sacrifices of the olde law, when he saith:

7. The se-  
uenth sacri-  
fiice of Chri-  
stians, righ-  
teousnes in  
conuersatio.  
Psal. 4, 5.

Z 4

I desired



*Hof 6, 6.* I desired mercie, and not sacrifice. And in the E-  
*Heb 13, 16.* pistle vnto the Hebrues; To doe good, and to dis-  
 tribute forget not: for with such sacrifices, God is  
 pleased. Vnder this kind the chastitie of Ioseph  
 is comprehended. For Ioseph his chastitie tho-  
 rough faith, differeth from the chastitie of Ze-  
 nocrates, and through the same, he bringeth  
 it before GOD, and seasoned with the salt of  
 faith, he putteth it vpon the altar Christe:  
 whereby it is both sanctified, and accepted of  
 God, and adorned with great rewards.

*The 8. sa-  
 crifice of  
 Christians.*

The sacrifice of each mans calling occupi-  
 eth the eight place. For when the lawfull  
 calling of euerie man is zealouslie exercised,  
 through faith vnto the glorie of GOD, and  
 profite of mankinde, it is a piece of iustice,  
 which God vouchsafeth the name of sacrifice.  
 Scipio fighteth for his countrie, and also Da-  
 uid fighteth for his countrie: but Dauids wars  
 enioined him of God, differ from the warres  
 of Scipio; and for the Messiahs sake promised,  
 he beleueth his warlike paines are grateful,  
 and acceptable to God.

Beside the aboue numbred kindes of sacri-  
 fices, which are common to al Christians, of  
 what state or degree soeuer they be, there is  
 one more peculiar to the Ministers of the  
 Gospel. Whereof Paule speaketh after this  
*Rom. 15, 15* manner: Grace is giuen me of God, that I should  
*16.* be the minister of Iesus Christe, toward the Gen-  
 tiles,



## CHAP. 41. of the 84. Psalm. VER. 3.

rites, ministering the Gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the holie Ghost. Here Paul alluding vnto the mysteries which were ministered by the Leuitical Priestres, saith, he doth minister the Gospel of God, that is, doth make him selfe a Priest in the ministerie of the Gospel, while he bringeth the hearers of the Gospel, from the wickednes of the worlde, maketh them to obeie the wil of God, laieth them vpon the altar Christ, by whose blood theie be purified, by whose obedience iustified, and by whose spirit theie are sanctified, that their sacrifice maie be acceptable to God through Iesus Christ. Nowe seeing the like reason is of al the ministers of the Gospel, and the same ende, namelic to bring men vnto Christ, hauing renounced the vngodlines of the world, that through the holie spirit theie maie be sanctified, to the ende their oblation maie be holie and accepted of God through Christ, it is manifest that theie maie fitlie be called Priestres, by which title both theie themselues are put in minde of the dignitie of their ministerie, of the efficacie of the word, and of the courage of minde & constancie that is required in so greate a place; and the hearers to receaue much comfort, while theie perceaue that their obedience toward the Gospel is set forth with the title of sacrifice. Wherebie

Z v

we



*The mini-  
sters of the  
Gospel how  
and when  
priestes.*

we maie vnderstand howe grateful the con-  
uersion of sinners , is before God . As of-  
ten therefore as the ministers of the Gospel  
through sound doctrine either do conuert In-  
fidels vnto Christ , or reuoke such as goe a-  
straie, or lift vp those which were fallen, or cō-  
uince y<sup>e</sup> obstinate, or finalie awake such as are  
secure and sluggish, theie do the office of gods  
priestes , and maie rightlie be caled the priests  
of God. Who as the Leuitical priestes vnder  
one hie priest, so theie vnder one Christ, the  
onlie propiciatorie sacrifice , doe solemnize  
the holie mysteries , teaching the Gospel of  
Christ. But then & not afore deserue theie this  
honorable title, when both by sound doctrine  
and holie conuersatiō theie set vpon the king-  
dome of Sathan , and builde vp of the temple  
of God. For it belongeth vnto the ministers of  
God not onelie by words to teach, but also by  
good workes to giue light vnto others , that  
therbie , namelie through synceritie of do-  
ctrine, and innocencie of life, as it were by two  
torches , they maie conduct mē out of y<sup>e</sup> king-  
dome of darknes into y<sup>e</sup> kingdome of light. So  
that theie are, as to teach the trueth of the gos-  
pel by words , so to expresse the same by their  
liues , that outwarlie men maie behold that  
with their eies in example , which by voice is  
vttered for the edification of their minds . For  
when theie teach trulie , but liue wickedlie,  
theie



theie become guiltie of most horrible sins. For  
 theie bring the gospel into contempt with the  
 aduersaries of the same; theie make but a mock  
 at Christ; theie condemne themselves while  
 theie teach others; theie ouerthrow them-  
 selues, while theie doe comfort others, theie  
 flae themselves, while theie threaten others;  
 and finalie whereas theie shoulde be exam-  
 ples to the flocke, theie infecte them with  
 most contagious diseases. I ouer-passe here  
 that most bitter reprehension in y 50. Plaine,  
 wherebie the Lorde himselfe doth sharplie  
 take-vp these prophane teachers; the wordes  
 be these: *But unto the wicked saide God, what  
 hast thou to doe to declare mine ordinances, that  
 thou shouldest take my couenantes in thie mouth,  
 seeing thou hatest to be reformed, and hast cast my  
 wordes behind thee?* Wherefore let both such  
 as haue taken vpon them this holie calling, &  
 such also as in time to come are to be called  
 therevnto, consider, what a great accout theie  
 shal render to God, if, forgetting the honour  
 wherewithal God hath adorned them, theie  
 discharge not their office faithfullie, both by  
 teaching syncerelie, and liuing virtuouslie:  
 contrariwise, what great and most ample re-  
 wards God wil impart vpon them, if with  
 th tze le, & godlines, which God requireth  
 of the, theie do their duties as Daniel writeth,  
*Theie that be wise, shal shine as the brightnes of the*  
 firma-

1 Pet 1. 3.

1 Pet 5. 16

17

1 Dan 11. 3.



firmament; and they that turne manie unto righteousness, shal shine as the starres for ever and ever. Proceede we now.

## CHAP. 42.

1. Of true happinesse, what it is; 2. The steppes therevnto; 3. Where the soules are, being separated from the bodies, and the happie state of the life to come; 4. Against the vaine imaginations of the Philosophers, concerning the true happines; 5. Who dwell in the House of God; 6. How God is served in his House; 7. The perpetuities of the same; 8. With the use of the 4. verse.

## The fourth verse.

BLESSED ARE THEIE WHICH DWEL  
IN THINE HOVSE, FOR EVER AND E-  
VER THEIE WILL PRAISE THEE.

*The summe  
of this  
verse.*

**T**His verse teacheth vs three things. First how the Church of God, is happie & blessed; Secondlie, what special service God requireth of the Church; Thirdlie, that the Church is immortal, and shal everlastinglie continue, which agreeth with the first verse. And because aboue vpon the first verse we haue spoken of the House of God (which is the Church) I wil not in this place discourse thereof at large.

But



But because this verse maketh mention of Blessednes, which thing man through the instinct of nature desireth (and is called of the Philosophers with one consent *eudaimonia*, & of diuines sometime felicitie, and sometime blessednes, I thinke it good in this place to speake somewhat touching the true felicitie of man: for which he was both at the first created, and afterward redeemed. And this is euidentlie to be seene both by our creation after the Image of our God, and also by the restoring of that same Image through Christ. And although al men doe grant, that the ende of mans nature, is to attaine a perfect state, which being attained, it is iudged perfect and blessed: yet foule haue diuers Philosophers erred in defining this perfect state of man, wherein the true felicitie doth consist. So that diuers and manifolde are the opinions of the Philosophers therabout: al which Platoes onlie excepted, shal come to nothing, when we haue set downe y<sup>e</sup> true definitiō of happines, & shoven for what thing chieflie man is borne.

Forasmuch as à miserable man and à blessed *Who trulie* are contrarie, it cannot be doubted, but he *happie*.  
 rightlie and trulie maie be caled *happie*, who is not onelie without al sense of trouble, and sorrowe, and dreadeth none euil to come, but also which doth so abound with store of al good thinges, that he can desire no more,



more, being sure perpetuallie to possesse the good things wherewith he doth abounde. This is the definition of absolute and perfect happinesse: nowe whoso bindeth himselfe with a right course to attaine the same, is called happie, in respecte of the euent. By which definition it appeareth, how God principallie and indeede through himselfe, is happie. For, as he through himselfe is subiect to no miserie at al, and voide of al feare of euil: so he aboundeth with al good things. (for he is euen goodnes it selfe) and dreadeth no chaunge. Secondarilie, because God hath fashioned man after his owne image, his wit is that man should be blessed through participation of his blessednes. For, as the principal & chiefe bewtie of a godlie bodie is in the liuelie, and true face indeede; and next in the image and picture which doth represent the bodie: So mans nature, which is the image and portraiture of supernal happines, is then happie indeede, when it inioieth the possession of this happinesse; which doubtlesse is not fraile, fleeting, or temporarie, but of continuance, perpetual, and euerlasting. Wherefore one maie rightlie define that to be y<sup>e</sup> end of man, which maketh him perfect & blessed. The conditions of which ende are diuers, as that it is proper to man; that it belongeth to al men that beside the same nothing is to be

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## CHAP. 42. of the 84. Psalme. VER. 4.

be desired; that it is voide of al trouble; that it is eternal; and neede not be feared that it can be taken awaie.

Now that the true blessednes of man consisteth in this ende, it is manifest out of the worde of God, which doth testifie how man was created after the image of God, & placed in Paradise. Which thing maie be seene also in y<sup>e</sup> natural appetite of euerie mā. For as Cicero saith, *we al would be blessed*. But because our first parents through their free wil did sinne, yeelding to the suggestions of Satan, in them and with them we fel from this state of happines. For as the Prophet saith, *Our iniquities haue separated betweene vs and our God*. So that through sinne we are become of blessed extreemely miserable, & so blinde, that of our selues we canne neither see, nor vnderstand the perfecte state of mans nature for which it was created. And hereof sprang so manie opinions of y<sup>e</sup> blinde Philosophers touching the true happines, in al ages. Wherefore God, of his infinite goodnes, taking pittie vpon vs, sent his Sonne the verie image of his owne substance, y<sup>e</sup> through him we might recouer the image after which we were made. For this his Son sheweth the readie waie, wherebie we maie retorne vnto y<sup>e</sup> happines which was lost, the image of God being repaired within vs; wherebie as Iohn writeth, *we shalbe like to God* 1. Iohn 3, 2.

for



for euermore, being ioined to y<sup>e</sup> chiefest blessednes, namelie to God himselfe, in whome who so doth abide without doubt he shal euerlastingly be blessed, that is, be without all manner grieffe, and feare of trouble, and shal abounde with goodnes and glorie, for euer & euer.

*An obiection.* But what? saith not our Lorde, *Blessed are*  
*Math. 5, 4. these that mourne, Blessed are these which suf-*  
*fer persecution?* Certainelie where mourning is  
 and persecution, there also trouble is, & want  
 of good thinges, & feare of greater miserie.

*2. Tim. 2, 12* I answer: we must distinguish betweene  
 the waie vnto happines, and the ful fruition  
 of the same. While we liue in this worlde, we  
 are in the waie either towarde endlesse miserie  
 or eternal blessednesse; but our bodies being  
 raised againe, we shalbe either euerlastingly  
 miserable, or euerlastingly blessed. And thereof  
 the state of our life is saide to be either happie,  
 or wretched in respect of the euent. For which  
 cause there is no truer happines of this life,  
 than that which beginneth euerlasting happines,  
 & no truer miserie than y<sup>e</sup> which leadeth vnto  
 euerlasting miserie. Wherefore, Christ saicing  
 y<sup>e</sup> such as mourne are blessed; and y<sup>e</sup> such  
 are blessed as suffer persecution for righteousnes  
 sake, speaketh of them which are in y<sup>e</sup> waie  
 to euerlasting blessednes, which afterward  
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CHAP. 42. *of the 84. Psalme.* VER. 4.

with the sonne of God, with whome theie <sup>2. Tim. 2, 12</sup> haue suffered in the death, theie shal reigne in heauen. Wherebie it is apparent, what those phrazes of speech doe meane, in which godlie men are called blessed, namelie because theie are in the waie, and go-forward vnto that happines, which theie begin in this world. Therefore saith Dauid, *Blessed are they which are vp- <sup>Psal. 119, 1.</sup> right in the waie.* And for instruction sake there maie foure steps of this waie be set-downe; of which in order we will entreate.

The first steppe, is to haue, and to heare <sup>The first</sup> the worde of God, that is, the Lawe, and the <sup>step vnto</sup> Gospel of Iesus Christ. By the one, name- <sup>heauen.</sup> lie the Lawe, we learne how miserable we are through sinne, *which hath separated betweene <sup>Isa. 59 2</sup> vs, and our God,* the fountaine of true happinesse; by the other, to wit, the Gospel, howe blessed we shal be here-after, if we hearken vnto the worde which pointeth vnto Christ, the onelie waie to blisse. Without this step, none, be he neuer so wise, neuer so mightie, so noble, so rich, so at heartes ease and pleasure, can attaine so much as a smal hope of blessednesse. Wherefore when the Lorde saith, *Blessed are theie which heare the worde of God, and keepe it;* And Dauid, *Blessed is the man which <sup>Luk. 11, 18.</sup> doth meditate in the Lawe of the Lorde daie and <sup>Psal. 1, 1,</sup> night.;* Againe, *Blessed are theie which keepe his <sup>Psal. 119, 2.</sup> testimonies, and seeke him with their whole heart,*

As

theie



theie doe point vnto this first steppe vnto blessednesse.

*Excellencie  
of God his  
worde.*

*Worldlie  
wisdomme.*

Philosophie, and the wisdome of this world, be it highlie commended; yet what is it, being compared to this worde, which directeth vs vnto euerlasting happinesse? Philosophie, and worldlie wisdome, what else can it do, than rule this transitorie, which wee call the natural life, which is contained within a verie smal compasse of time? But heauenlie wisdome sheweth vs the life of grace, which is immortal, and the beginning of happinesse. Hence then we maie see, and weie the worthinesse of the doctrine of the Church, which sheweth the waie vnto eternal life & blessednes to al men. But humane reason is much deceaued here. For when it seeth manie nations of men at this daie to want the worde of God, it forgeth destinies, and is carried-awaie with Stoical imaginations, so that contrarie vnto Gods worde, it thinketh that God is an accepter of persons, and wil not the saluation of al men, but onelie of a fewe. When this was

*Rom. 10, 18* objected to Paul, he made this answere; *Have theie not heard? No doubt their sound went-out through al the earth, and their words into the ends of the world.* So that the Gospel hath sounded ouer the w<sup>h</sup>ole earth; wherebie God doeth testifie, that he would haue all men to be saued.

But



## CHAP. 42. of the 84. Psalm. VER. 4.

But manie at this daie neither haue, neither doe theie heare the Gospel? That is verie true. But the reason our Lord yeeldeth, where he saith, *The kingdome of God shalbe taken from you, Mat. 21, 43 and shalbe giuen to a nation, which shal bring-forth the frutes thereof.* The cause hereof in this place is expresse plainlie to be the extreme ingratitude of men toward God. For when he offereth them saluation, theie doe kil his ministers, and abuse Christe with contumelious speeches. And therefore iustlie he doth punish them in taking the meane of saluation from the vngrateful. So that the nations of men, which haue not the worde of God, shold not bring destinies into our mindes, but these two thinges rather: First that the displeasure of God against the contemners of the Gospel, is verie greuous, whereof it is that oftentimes he suffereth his worde vterlie to be taken from the vngrateful, and their seede after them, who together with their parentes, doe foster vngodlinesse in their heartes: Secondlie, that, being made more warie by the example of others, we shewe our selues thankfull to God for his Gospel, bringing forth frutes worthie the Gospel, which vlesse we doe, we shal as theie are and perchance more greuouslye, be punished; which thing we maie learne by the parable of the vine.

Nowe in what sorte we are to strengthen  
 Aa 2 our

*What is so  
 to be learned  
 by seeing  
 manie nations  
 at this  
 daie wish-  
 out the Gos-  
 pel of  
 Christe.*



our mindes against Stoical imaginations touching particulars, we haue else-where declared, especialie vpon the 9. Chapter vnto the Romans, and vpon the first vnto the Ephes.

*Howe the  
word bringeth  
saluation.*

*2. Cor. 2, 16.*

Neither do I meane, that the Word simple is a step vnto blessednes, but with an adiunct, namelie when it is beleeued. For vnlesse we giue credite vnto the worde when we heare in the same, the sound of the Gospel is to vs euen the fauour of death, that is, the verie waie vnto euerlasting miserie, not of it owne nature, but through our default, and cursed ingratitude. And that the knowledge of the word, & faith, are to be ioined-together in the first step, our Lord sheweth, when he saith, *This is life e-*

*John 17, 3.*

*ternal, that theie knowe thee to be the onelie verie God, and Iesus to be Christ, whom thou hast sent.*

*Luk. 11, 28.*

For knowledge comprehendeth both an vnderstanding out of the worde, and faith also proceeding from knowledg. Therefore when it is saide, *Blessed are theie which heare the word,* must be vnderstood with a condition of faith. Nowe whie the hearers of the worde, and beleeuers are blessed, Paul teacheth, when out of the 32. Psalm he saith, *Blessed are theie whose*

*Rom. 4, 7.*

*iniquities are forgiven.* Howe so? Because theie which beleue the word of God offering free reconciliation, haue remission of sinnes, theie which haue remission of sinns, be righteous; but the righteous shal liue, euen by the



CHAP. 42. *of the 84. Psalme.* VER. 4.

the sentence of the Lawe, an euerlasting life, which theie begin in this world; theie which liue an euerlasting life, are blessed; therefore such as beleue the Gospel, are blessed, as theie which are now in the right waie, and goe on toward happinesse.

The second step, is through obedience to- *The 2. step*  
ward God to proceede in the waie, according *unto heauen.*  
to the rule of the worde, and spirite of faith.  
This doth Dauid meane, when he saith, *Blessed Psal. 112, 1.*  
*is the man that feareth the Lorde, and delighteth*  
*greatlie in his commandementes;* Againe, *Blessed Psal. 119, 1.*  
*are those that are vpright in their waie;* and our  
Lord when he said, *Blessed are the meeke, blessed Math. 5, 5.*  
*are the peacemakers, blessed are the pure in heart,*  
*blessed are the merciful.* Which formes of  
speech containe not, as the Papistes do gesse,  
the causes of blessednes; but theie describe the  
qualities and studies of such men as are alrea-  
die become the heires of the kingdome of  
God. For the nature of faith is such, that it stir-  
reth vs, in whome it dwelleth, to shewe obe-  
dience vnto the Lord; or, as Paule saith, to  
serue God through righteousness, after such  
time as the burden of sinne is remoued-awaie  
from vs, and we are made righteous through  
the righteousness of Christ, *Who is the end of Rom. 10, 4.*  
*the lawe for righteousness vnto euery one that be-*  
*leueth.* So that the Papistes doe verie il, when  
theie doe not rightlie with Paule distinguish



Ephes. 2, 8

betweene the proper benefite of Christe, and our due obedience. For so Paule vnto the Ephesians doth write: *By grace are ye saued thorough faith, and that not of your selues, it is the gift of God, not of workes, least anie man should boast himselfe.* This doth Paule speake of the proper benefite of Christe, afterward that followeth which doth concerne our due obedience, and

10. the cause thereof: *For we are his workmanship created in Christ Iesus vnto good workes, which God hath ordained, that we should walke in them.* What thing I praie you could be spoken more plainlie?

The 3. Step  
vnto heauē.

The third step, is, when necessitie requireth, to keepe on the right waie through the valeie of teares. For as in the Actes of the Apostles Act 14, 22. it is saide, *We must through manie afflictions enter into the kingdome of God;* And Paul, *Al that wil liue godlie in Christ Iesus, shal suffer persecution.* It can not therefore be otherwise, but that the godlie going on to heauen ward, must be enforced to suffer sundrie and diuers troubles. This Iob doth meane, when he saith: *Blessed is the man whome the Lorde correcteth: therefore refuse not thou the chastising of the Almighty.* For he maketh the wound, and bindeth it up; he smiteth, and his handes make whole. For, as 1. Cor. 11, 32 Paul saith, *When we are iudged, we are chastened of the Lord, because we should not be condemned with the world.* And Christ, *Blessed are they which*



*which suffer persecution for righteousness sake. Mat. 5, 10.*  
*Blessed are ye when men revile you; He addeth*  
*the reason: for theirs is the kingdom of heauen,*  
*toward which theie goe, while patientlie bea-*  
*ring the crosse theie folowe Christ: which*  
*crosse is not the cause of rainging, but onelie*  
*the waie vnto the kingdom through Christ.*

The fourth step, is, to runne the course of *The 4. step*  
 this life, in the feare of God euen vnto the *vnto heaue.*  
 last gaspe of life. Hereof spake the Lorde,  
 when he saide: *He that endureth to the ende, he* *Mat. 10, 22.*  
*shalbe saved.* And in the Reuelation; *Blessed* *Reue. 14, 13.*  
*are the dead, which die in the Lord: and theie*  
*die in the Lord, that departe out of this wor'd*  
*in faith, and calling-vpon God. The ende of*  
*which faith, as Peter saith, is the saluation of* *1. Pet. 1, 9.*  
*soules.* Wherebie it is apparent, that blessed-  
 nes is ascribed to the aboue mentioned degrees  
 with a condition of perseuerance euen to the  
 ende. Therefore saith Paule, *If you be not mo-* *Colos. 1, 23.*  
*ued awaie from the hope of the Gospel; And Christ,*  
*If you abide in me, and my wordes abide in you;* *Iohn. 15, 7.*  
 And vnto the Hebrues, *We are made partakers* *Heb. 3, 14.*  
*of Christ, if we keepe sure vnto the end the begin-*  
*ning, wherewith we are upholden.* These are  
 the steppes vnto life, and euerlasting blessed-  
 ness because theie keepe vs in the waie vnto  
 Christe, who is the onelie waie vnto happi-  
 nesse.

Wherefore he y entereth into the right waie,

Aa 4

proa



proceedeth in the right waie, and keepeth a right course by night, and by daie, in aduersitie, and prosperitie toward the happinesse before his eyes, is called happie, because of the event, for that he goeth the right waie vnto felicitie.

*Where the soules of the righteous are until the daie of iudgement* Moreouer, the bodies being dead, the soules of the righteous vntill the last iudgement by the ministerie of Angels be receaued into Paradise, there to enioie blessednesse with Christ, according to the promise: *To daie shalt thou be with me in Paradise.* Hercof sprang that wish of Paul, *I desire to be loosed, and to be with Christ;* and that voice in the Reuelation, *Blessed are the dead which die in the Lorde. Euen so saith the spirit; for theie rest from their labors, & their workes followe them.* And although this blessednesse of the soules be vnspeakeable: yet it is not absolute. Because perfect blessednesse is of the whole natures not of a part of man, as alreadie we haue shewed, as at the last daie shal come to passe, the bodies being raised. For which purpose there is a certaine last iudgement appointed of God, in which this ful and absolute felicitie shal be conferred vpon the Saintes. So that the Saintes, whose bodies doe sleepe in the duste, haue receaued alreadie a glorie, but shal not be endued with double, vntil we al meete together.

The first robe is the verie felicitie it selfe, & the



## CHAP. 42. of the 84. Psalm. VER. 4.

the rest of soules in Christ. But the seconde  
 shal be y immortalitie and glorie of y bodies,  
*which shal be fashioned like vnto the glorious bodie Phil. 3, 21.*  
 of Christ for euer and euer. And so at y length  
 we shal perfectlie be blessed, ioined to God  
 the soueraigne blisse with perfect loue; the i-  
 mage of God, after which we at the first were  
 made, and afterwarde redeemed, being refor-  
 med in vs. In this image perfectte righteouf-  
 nes, perfect holinesse, perfect libertie, perfect  
 wisdom, perfect cleerenes and glorie shall  
 shine. Dauid had respect herevnto when he  
 saide: *When I awak, I shal be satisfied with thine Psal. 17, 15.*  
 image. For in this world there shal be no satie-  
 tie. Which thing Salomon also doeth wit-  
 nesse, when he saide, *The eye is not satisfied Ecclesi. 1, 8.*  
*with seeing, nor the eare with hearing.* By which  
 saying, Salomon doth signifie, that nothing  
 sufficeth man before he come vnto God, en-  
 ioie God, and blessedlie to rest in him. For  
 God hath ingrafted such a desire in the heart  
 of man, that no good thing can suffice him,  
 besides the soueraigne happinesse: which  
 hauing once attained, hee resteth therein all  
 blessed. So that the most perfect state of man  
 shal be eternal felicitie, the which we begin  
 he in this life, and in the life to come shall  
 perfectlie enioie the same. Hitherto belon-  
 geth that saying of Prosper, *The life to come*  
*is thought to be blessedlie everlasting, and euer-*

Aa 5

lasting-



lastinglie blessed, where certaine securitie is, & secure quietnes, and quiet ioyfulness, happie eternitie, eternal happines, where perfect loue is, no feare at all. This happie state was offered in a vision

**Reuel. 21, 2.** to Iohn in the Reuelation. For he sawe the holie citie newe Ierusalem come downe from heauen, prepared as a bride trimmed for her husbando.

4. Wherein neither sorowe, neither crying, neither death shal bee, but ioye, peace, quietnes, and euerlasting life, the walles whereof are of Iasper,

18. and the citie it selfe pure golde. The temple whereof was God almightie and the Lambe; the

22. glorie of God did lighten it, and the lambe is the light of it. They shal neede no candle, neither light  
**Reuel. 22, 5.** of the sunne: For the Lord God giueth them light.

4. And they shal see his face, and his name shal bee in their fore-heads. This description of true happines, which wee looke for, is set downe not so liuelie as the felicitie it selfe, but onelie to stir vs to desire the same, and to make vs to proceed in the race of godlines, vntil wee attaine vnto the marke of blessednes promised,

**1. Cor. 2, 9,** For truelie it is saide of Paule after Isaiah :

The thinges which eye hath not seene, neither eare hath heard, neither came into mans hearte, hath God prepared for them which loue him. A-

**1. Cor 13, 12** gaine, Nowe we see through a glasse darkelie. but then we shal see face to face.

Wherefore, liue wee through faith; walke we  
**Rom. 1, 17.** in the spirit; seeke we those thinges which are above



## CHAP. 42. of the 84. Psalmc. VER. 4.

bone; knowing that in this worlde we are pilgrims, Gal. 5, 16.  
 let vs go-on towarde euerlasting life; let vs for- Coloss. 3, 1.  
 get that which is behinde, and endenour our sel- Heb. 11, 13.  
 ues to that which is before, and followe harde to- Heb. 13, 14.  
 wardes the marke, for the price of the hie calling Phil 3, 13.  
 of God in Christ Iesus. Let vs consider that no  
 euil can be imagined either more pestilent, or  
 more damnable, than through sinne to bee se-  
 parated from God, from the euerlasting foun-  
 tane of blessednes to bee turned vnto moste  
 lothsome miserie, and from the most pleasant  
 life vnto the most bitter death.

By this which hath beene saide, it is to  
 confute the vanitie of the Philosophers, who  
 define mans felicitie otherwise than wee doe.  
 For if the true happines of man, be such a per-  
 fect state, wherein neither anie miserie maie  
 be feared, nor anie good thing desired, or bee  
 wanting, as shal be in y<sup>e</sup> euerlasting life, where-  
 into in this world through godlines we haue;  
 doubtles they al are much out of the waie,  
 which doe measure happines, and last & pro-  
 per ende of man by anie thing in this world, of  
 what auctoritie soeuer they bee which teach  
 the same. For they are but dust and ashes, yea  
 nothing, being compared vnto that master  
 our God, vnto whose wordes wee are  
 to be sworne.

Epicurus the ringe-leader of Epicures, Against the  
 doeth Epicures.



doeth measure the ende of man, by a pleasant life. For hee taught that the chiefeft happines of man was onelie the pleasure of the bodie, which consisteth in daintie meats, and drinks, and delightes of the flesh. But who were his maisters? Euen verie beastes. For he therefore iudged pleasure to be the cheefest happinesse, because beastes also for companie desired, and followed the same. But Epicurus did neither wiselie, neither wel in following the lessons of beastes, as the Stoikes reprehended him. For the beastes neither desire pleasure afore all things, but their owne conseruation: then pleasure as agreeing to reason. Nowe howe il this impure opinion of Epicurus be- seemeth man, euerie man, haue he but a meane capacitie, maie perceaue. For what, I beseech you, doeth so either weaken the vnderstand- ing, or breake the strength of the bodie, as bodilie pleasure, if it excede the lawes of na- ture? For al the powers of the bodie are quic- kened by the work & labor of the mind: but through idlenesse and voluptuous delightes, they languish. As it is verie-wel saide of one: *After the delectation of the bodie, followeth the destruction of the flesh.* Because naturalie the companio of pleasure, is paine. For the car- of corruption, which is a verie paine, ar- sensual delightes. And therefore both Cicero & Salomon compareth pleasure to an harlot, and that



CHAP. 42. of the 84. Psalm. VER. 4.

that fitlie. For Cicero saith, that pleasure among vertues, is like an harlot amongst honest matrons; for by her flatterieshee destroyeth man.

And Salomon, The lipps of a strange woman drop *Prou. 5, 3*  
 as an honie combe, and her mouth is more softe  
 than oile: but the end of her is bitter as worme-  
 worde. For as Bees doe firste giue honie, and  
 forthwith pricke with their sting: so bodi-  
 lie pleasure (of which the Epicurs make three  
 sortes, namelie to feede delicatelie, to drinke  
 pleasantlie, and to liue lecherouslie, the rest  
 seruing herevnto, whether they delight the  
 eies, or please the eares, or prouoke the bodie  
 by what meanes soeuer vnto pleasure they  
 cal appurtenaunces) beareth a show of good-  
 nesse, while it ticeth the mind by her entice-  
 mentes, but in the ende it bringeth moste  
 bitter sorrowe. Because not onelie the worde  
 of God condemneth the pleasure of the bo-  
 die as hurtful to the soule; but also the verie  
 Philosophers too of the wiser kinde. For An-  
 tisthenes called bodilie pleasure, extreme mi-  
 serie. Critolaus the Peripatetion did not one-  
 lie cal it extreeme miserie, but saide moreouer  
 that it was the cause and spring of al euils. Ar-  
 chitas the Tarentine, as Cicero doth report,  
 saith there is none more deadlie a pestilence  
 giuen of nature to man, than is the pleasure  
 of the bodie. For pleasure flaieth counsel, is  
 an enimie to reason, and zealeth the sight of  
 the

*Antisthenes  
 Critolaus.*

*Architas  
 Tarentinus.*



*Aristotle.*

the minde; and hath no dealing at al with virtue. And Aristotle, did saie, that bodilie pleasure agreeth to beastes rather then to men.

The reasons which the familie of Epicures hath to confirme the blessednes of man to be pleasure, are foolish and ridiculous to those, who know that the end & perfect state of nature is to be considered in those things which make nature perfect, not in those things which destroy nature. Let vs therefore sende back the Epicure to the hogs his masters, or vnto Penelopes her woers, of whom it seemeth he learned his philosophie; and let vs beare in minde the saying of Iesus the sonne of Sirach; *He that resisteth pleasure, prolongeth his life.*

2. *Against the opinion of Pindarus.*

Pindarus capitane of the Lyrikes, to currie fauour with his princes, did thus define the felicitie of man: *Let him knowe that he is happy in the sight of God, who hath glorie with goods. For that is the onelie happines of man.* But forsomuch as riches are outward things and glorie is vane, and subiect, oftentimes to alteration, who, I praie you, can bee blessed thereby: especialie seeing hee is not happy, but miserable, whiche feareth anie euill?

3. *Against the opinion*

The Poët Simonides saith, the best thing that man can haue, is health; the next to that, is



CHAP. 42. *of the 84. Psalme.* VER. 4.

isto bee well fauoured; and the nexte to *of Simonides.*  
 that, to gette riches by good meanes without fraude. This fellowe also followeth the counsell of his senses, not of reason. Nowe that such a man is not blessed, it is manifest by this, that hee is subiecte to the mutabilitie of fortune, of whome also he standeth in feare.

Aristotle the chiefe among the Peripatetikes, had the people, euen the greate Patron of error, and the peruerse interpreter of the trueth, for his master. Hee with the Stoikes doeth well condemne the filthie pleasure of Epicurus, as more meete for a beast than for anie man: but hee seeketh with the wiser men of the multitude, two other kindes of good thinges; wherein erroneously hee doeth place the blessednesse of man. The one hee calleth ciuil, the other contemplatiue. To these hee annexeth the three sortes of good thinges, to witte, of the minde, of the bodie, and externall. Both his Ciuilian and Contemplator, hee saith, stande in neede of these thinges, but the Ciuilian more, and the other lesse. Secondlie hee placeth the blessednesse of the ciuile man in vertue; & of the contemplator in contemplation, that is in the deepe action of the minde.

But

4. Against  
the opinion  
of Aristotle.



But each felicitie, as he saith, is by prosperitie bewtified & encreased; & by aduersitie obscured, & diminished, and oftentimes defaced vtterlie.

The Stoikes with weightie arguments did shake this opinion of Aristotle, both for calling them good things, which were not, and for saying y outward things did auaille much vnto blessednes, especialie seeing hee himselfe had placed the perfection of the same in the minde. Nowe, if there it be perfect, doubtlesse outward things, which come not nigh the mind, cannot alter the minde: but the verie minde as of externall things he hath set downe. But to bee brieft; seeing Aristotles felicitie is contrarie to our religion, yea and to reason also, who maie embrace the same as true? What vertue, I pray you, is perfect without godlinesse? What contemplation but is erroneous, if it haue not the light of Gods heauenlie worde? What goodes of fortune are not transitorie, & vncertaine? Vndoubtedlie, as Cicero doth saie, *If a blessed life maie bee lost, it cannot bee blessed.* Whoso feareth alteration, is not without griefe. Let Aristotle therefore consider more aduisedlie what kinde of happinesse it is which hee promiseth to his Ciuilian and Contemplator. I ouerpasse in silence that the ende of mans nature is far other thing, than tēporal function, or office.

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In the booke of Iob, there bee five thinges numbred, wherein the wise men of this world doe place their chiefeft happines, to wit, in the multitude of children, in aboundance of riches, in the health of the bodie, in sumptuous buildinges, and to bee famous in the worlde. These together are thought to make a mā happie. But because such as abound with these thinges, doe hange betweene hope and feare, they are in verie deed moſte miserable. For they doe alwaies feare least some euil doe happen, and fortune change her face. And therefore miserable, as I maie saie, is their blessednesse, which is subiecte to so manie chances, and whose ende is endles miserie; as the Psalmes 37. and 73. doe teach. The vanitie of all these, wee maie ouerthrowe euē by this onelie argument. Nothing is so great, or so heaped-together in this life, that it can suffice him, which desireth more, according to that of Seneca: *Fortune hath giuen much to manie men, but enough to none.* Wallowe thou in pleasures, exceede in banquetting excell thou Sardanapalus, passe Epicurus, yet thine yncleane mind wil continualie wish-for somewhat else. Gather thou so much wealth as thou wilt excel Cræsus, passe thou Crassus, yet thy minde wil continualie desire more. Enlarge the boundes of thie dominions as much

5. Against  
the vaine o-  
pinions of  
worldlie  
wise men.

Bb

as



as thou wilt, yea though thou ouercome the whole worlde, yet another worlde will bee fought, which thou must ouercome. In all other thinges either wee attaine not so much as wee woulde, because our desire is vn-satiabie; or wee repent that wee haue our wishe; and when man hath best fortune, then commonlie either some woefull chaunce, or a gnawing conscience doeth trouble him. And nothing is so fortunate in this life, but it hath much miserie and bitterness admixed therewithall, as Pindarus saide right wel, *One good thing present, hath two discommodities therewithall.*

*The opinion  
of Socrates  
nearest vnto  
the truth.*

Socrates, who in my iudgement is more to be commended than al the aboue named Philosophers, placed the felicitie of man, not in this life, but in another life, following therein, not the brutish beastes, nor the folish multitude, nor Cræsus, nor anie of them, who in this world seeme fortunate, but nature for his capitan: his argument which he vsed was this: *The natural desire of man, is not vane. But all men naturallie desire to be happie. Therefore this desire is not vane. But none come vnto this happiness in this life. For in this life nothing maketh a man perfecte. Therefore it is to bee sought for in another life.*

Hitherto Socrates was in the right waie. according



According to whose mind, Plato his scholer, doth call the true happines sometime the contemplation of the beste, as the waie vnto blisse; sometime he maketh the loue and imitation of God the ende of man, or chiefe felicitie, as that wherein the soueraigne blisse of man doeth consist. And although Socrates & Plato approach nighest vnto the trueth: yet because that smal sparcke of the trueth is often ouerwhelmed with varietie of opinions, and disputations, & as it were with dirt and dregs bestained, let vs acknowledge the great benefite of God, who by his worde sheweth vs the readie waie, both vnto the knowledge of true happines, and also vnto the endles enioieng and possession of the same: For the word of God sheweth that onelic pearle, that soueraigne blisse wherein the minde of man doth rest: the sweetnes whereof whoso once hath tasted (for euen in this life also it is also tasted, though not vnto satietie) he forthwith begins to abhor al those things, which the miserable multitude, and men of power in this worlde haue in admiration. But that we maie attain vnto the quiet possession of this happines; godlines, the steps whereof we haue afore in this chapter set downe, bringeth to passe. Which godlines doth maruelouslie couple vs *Fruite of* to God, yea in such wise, that we become one *godlines.* with him, being conformed to him shall so



liue for euer & euer in the life to come: where the chiefe happines of man, as aboue we haue declared, doeth abide.

*Fruite of  
ungodlines.*

On the other side vngodlines feuereth the wicked and the vnbeleuers from God, so that being driuen from the soueraigne happines, they become one with the diuel and his members. To conclude, as *Blessed is that nation, whose God is the Lorde:* So miserable are they, who are without God, be they neuer so highlie in fortunes booke. For the more fortune doeth fanne, the more shee deceaueth; and him she maketh à verie foole whom shee fauoreth ouer-wel.

*Psal. 33, 12.*

This nowe being spoken concerning happines, returne wee vnto the wordes of the Psalm, *Blessed are they which dwel in thine house.* But wherefore blessed? Because they haue begunne that euerlasting felicitie where-vnto they tende, and for which they were both at the first created, and afterwarde redeemed.

*Who dwell  
in the house  
of God.*

But who are they which dwel in the house of God? Through sinne we are al the sorte of vs with our parentes Adam and Euah, excluded out of the house of God: through faith of the promise we are brought in againe, being called through the sounde of the Gospe, the state whereof by the sacramentes, as by the scales of God, is assured vs, vntil we swarue from



CHAP. 42. *of the 84. Psalme.* VER. 4.

from the couenant, that is from faith and obedience towards God. And forsomuch as great is our weakenes, whereof it is that euen *a iust* <sup>Difference</sup> *man falleth in a daie seuen times*, we are to set a <sup>betweene</sup> *difference* betweene those sinnes which exclude vs out of the house of God, & betweene those that expel, and vtterlie separate vs from the familie of God, and bring vnder the dominion of sathan. Manie are the infirmities in y faithful; diuerse wicked affections spring-up; and oftentimes they offend of ignorance; notwithstanding so long as they retaine faith and a good conscience, they doe abide in the house of God, not as of his household onlie, but as liuelie stones also of which the house is builded. But when wittinglie and of purpose theie sinne, theie ouerthrow their conscience, and make shipwrack of faith, and so are cast out from the spiritual familie of God, vntill through repentance theie come home againe. For such is the goodnes and mercie of God, that this house is alwaies set-open to such as vnfaignedlie repent.

And forsomuch as this house of God, is *How God is* the Temple wherin God wil be worshipped, *serued in* therefore God maketh mention of the chiefe *his Church.* seruic. in the same, when he saith, *for euer and euer these wil praise thee.* And as the ground of this praising of God is the goodnes and mercie of God, according to the saying of the

B b 3 Psalme,



While God Pſalme, Praise ye the Lord, because he is good, for  
is to be prai- his mercie endureth for ever. (Vnder which his  
sed, goodnes and mercie are comprehended al his

Pſal. 116. 1.

Mercie of  
God what is  
comprehen-  
deth.

Wherein  
the true  
praise of  
God doeth  
consist.

Who doe  
praise God.

works, al his benefits, & al y promises of God,  
as maie be gathered out of the 136. Pſal:) So y  
praise of God consisteth in y true knowledge  
of God; in the meditation of the wonderfull  
workes of Grd; in an assured trust of his pro-  
mises; in true obedience; in praier; in lauding  
his goodnes and mercie; in confession &c.

Wherefore none can duellie praise God, but  
such as dwell in his house, namelie such as are  
trulie religious, whose praises God liketh-of,  
and alloweth: whose eares are open, not vnto the  
mouth, but vnto the hart; not vnto the tongue, but  
vnto the life of the cōmender, as Augustine saith;  
So that neither of the wicked, who sound one  
thing with their lips, and shew an other thing  
in their life; nor of hypocrites, because y face  
of their soule, if so I maie speak, is filthilie de-  
faced with the mire of vane glorie, and vnder  
the pretence of lauding God doe seeke their  
own praise; nor yet of hirclings is god praised,  
for theie praise their bellie, not God: but the  
godlie which liue through faith, whose whole  
cogitations, and good workes, are commenda-  
tions of God, they onelie praise God. here-  
fore saith Augustine: *Whatsoeuer it is that thou doest, do  
it well, and thou hast praised God.*

And whereas the workes of God, as the  
Sunne

Sunne, the  
sea, light  
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## CHAP. 42. of the 84. Psalme. VER. 4

Sunne, the Moone, y<sup>e</sup> starres, the fishes of the sea, lightening, and thunder be saide to praise God, it is by a figure called Metonymia, because through their bewtie, & great commodities which they bring to mankinde, they prouoke men to praise God.

*How the creatures praise God.*

Againe, whereas God is saide, as maie appeare in the Psalmes, to be praised with Cymbals, Tympanies, and sundrie instrumentes of musicke, that was but figuratiuelie done. For they signified heve God in the newe Testament, was to be praised with y<sup>e</sup> sweet musike and harmonie of sounde doctrine, and of godlie behauour. Organs and Musike maie bee reteined in the Temples of Christians, so long as they bewtifie & further the ministerie, and do not hinder the same: but from these things, let that Iewish perswasion, touching the opinion of worshippe, be farre abandoned. The like iudgement maie bee giuen of singing of Psalmes, and other lessons in the Church.

*Musical instrumentes in the old Law what theie signified.*

*Organs & Musike whē to be reteined in the Church.*

Moreouer when the Psalme saith, *For euer and euer*: it signifieth howe the Church shall abide for euer: yet that out of this life it shal be translated vnto immortall glorie, and ioined to the souerainge happines, in which it shal bee blessed for euermore. And this is the ende of our religion, which alone reduceth vs vnto the originall from whence

*The perpetuallie of the Church.*

Bb †

wcc



Perfection  
or happines  
what;

we haue estraied; and alone restoreth vs to perfection and blessednesse, than which nothing is to be desired more. For in verie deede this is perfection and happines, euen for euerie thing to attaine the ende for which it was created, and therein to rest, and be blessed.

*The vse of this 4. vers.* Wherefore the vse of this verse is three-folde. The first is, that we studie out of Gods word to knowe God the father in Iesus Christ thorough the holy spirit; y<sup>e</sup> we shut our selues thorough faith into his house, and therein continue; that we both in heart, and in conuersation doe praise God whom we knowe, and being praised, do loue, being loued doe expresse and imitate, and by immitating enioie him, and by enioieng be made immortal and blessed; and finalie, that being made immortal & blessed we maie abide euerlastingly in the soveraigne happines, singing Psalmes & hymns continualie to God with all his elect. This continual praising of the euerlasting God hath annexed there-vnto most pure, holie, and comfortable pleasure: According to the *Psal. 14. 7.* Psalm: *Iacob shal reioyce, and Israel shal be glad;* and in an other Psalm, *At thie right hande there are pleasures for euermore.*

Another vse is, that in al afflictions & troubles we fetch cōfort, cōsidering y<sup>e</sup> both we are in the house of God, and also that by the testi-

mo-

monie of  
blessed, ne  
the world,  
the cleare  
mise of bl  
remedie v  
crosse.

The th  
of this ho  
nie goodli  
celle in th  
men do se  
lie miseral  
waie vnto  
neither  
fere  
b



## CHAP. 42. of the 84. Psalme. VER. 4.

monie of the holie spirite, we are pronounced blessed, notwithstanding that in the sight of the world, we seeme miserable. For after night the cleare daie wil appeare. So that the promise of blessednesse ought to be in steede of a remedie vnto vs against the bitternesse of the crosse.

The thirde vse is, that so manie as are out of this house of God, although theie haue manie goodlie children, outward peace, good successe in their matters, yea and in the eies of men do seeme blessed: yet theie are extreme-  
lie miserable, as theie which hasten the readie waie vnto endlesse perdition. From which

neither Epicurus, Zeno, nor Aristotle can

fetch their families, whom misera-

ble theie haue fedde with a

vaine hope of bles-

sednesse.

B b 5

The



# THE SECOND part of the Psalm.

## CHAP. I.

- 1. The summe of the second parte of this Psalm  
generalie; 2. The inuincible courage of true  
Preachers; 3. Whether al the mi-  
nisters of the Gospel, haue the  
holie Ghost.*



He second parte of this Psalm, comprised in three verses, name lie in the 5. 6. and 7. describeth the state of the Doctors of the Church. The members of which description, are these. The first concerneth the courage, and weapons, where-with Doctors are to be fenced; The second with what mind and studie men are to enter-into the ministerie; The thirde, how theie are to passe through the vale of teares in setting-forth, and enlarging the kingdome of God; The fourth, an allegorical representation of the ministers of the worde; The fift, a promise of blessing, and of good successe in the ministerie; The sixt,

a



a final cause of this successe. That it maie appeare howe the ministerie of the worde, is preserved by the presence, and power of God in the Church,

The first verse.

BLESSED IS THE MAN, WHOSE  
STRENGTH IS IN THEE.

THIS first part of the description doth minister courage vnto the Doctors of the Church, for the withstanding of Satan, and the gates of hel. An euident example maie be seene in the Apostles, whome Christ did send into the world to preach the Gospel. For he sent euen rude men vnto the moste eloquent; plaine fellowes vnto the subtile; naked men vnto armed; weake vnto the strong; poore vnto mightie princes of the Empire, and of other nations; quiet vnto cruel persons; yet theie ouer-came, and spread-forth the kingdome of Christ, in so much that in a verie smal time their sound went ouer the whole worlde.

But how came theie by such a courage? Euen God gaue it them, who alwaie worketh in the ministerie of the worde. For being armed with the power of GOD, theie entered battaile with the worlde. And there-



2. Cor. 10, 4. therefore Paul saith: *The weapons of our warfare are not carnal, but mightie through God, to cast downe holdes, casting downe the imaginations, and*  
 5. *euerie high thing that is exalted against the knowledge of God, and bringing into captiuitie euerie thought to the obedience of Christ.* The ministers of the Gospel armed with this courage, do preuaile against the gates of hel. For which cause theie are pronounced blessed, by reason of the infallible hope, which both theie haue themselues, and shewe to others. This courage GOD in al ages endueth his ministers withal. This the Lord gaue vnto his disci-

John. 10, 22. ples, when he saith: *Receane the holie Ghoste.*

23. *Whosoeners sinnes ye remit, theie are remitted; and whosoeners sinnes yee retaine, theie be retained.* Therefore the holie Ghost is that fortitude, wherebie the ministers of the worde, are emboldened to oppose them-selues against the gates of hel. This strength of God his spirite, both maketh the mindes of teachers couragious, and bringeth power to the worde, wherebie it taketh effect in the harts of such as heare the Gospel. Furthermore this fortitude of the spirite doth giue witnes that the doctrine of the Gospel is not forged, but from God himselfe. For it is à great miracle, that it is whole world, and especialie, that so mightie an Empire as the Romane was, could not hinder those fewe discip<sup>l</sup>s of the Lord, but mau-  
 gre



397  
CHAP. I. of the 84. Psalme. VER. 5.

gre their heads, theie scattered the seede of the Gospel ouer the whole worlde. Martine Luther, a man of holie remembrance, for the space of 45. yeares through this power of the spirite, opposed him selfe against the whole Romane Empire, and al the kingdome of Antichrist. And although at the first Luther had no partakers against so mightie an aduersarie, the chiefe whereof was the Duke of darkenes, euen the diuel him-selfe: yet so he preuailed, that all the power of Satan, and rabblement of Antichrist, could not diminish so much as one haire of his head. Such is the valiantnes, wherewith the Lord armeth his ministers.

But what? haue al the ministers of the Gospel the holie spirite? Are not manie giuen partlie to ambition, (ah greefe) & partlie vnto other sinnes? What hath the holie spirite to do with ambition, and wickednes? A difference must be set betweene the ministerie it selfe, & the ministers of the Gospel. In the ministerie the holie Ghost is alwaie effectualie present. For what the force wherbie we are nourished, is in the bread: y<sup>e</sup> is the holie Ghost in y<sup>e</sup> word, wherby we ar moued to beleue, & born-anew. For the heauenly Father hath so decreed, y<sup>e</sup> the spirite of the Sonne shalbe present, and work, both with the word, & in the word. Hence it is y<sup>e</sup> ministers of the new Testament, are caled of the Apostle, *ministers, not of the letter, but of the* 2. Cor. 3. 6.  
spi-

Mart. Luther.

Whether al the ministers of the worde haue the holie spirit, or no.

An answer



*sprite.* So manie therefore as resist the worde of the Gospel, whosoever, be he worthie, or vnworthie, preacheth the same, resisteth the holie sprite. For so great a matter dependeth not either vpon the worthines, or vnworthinesse of ministers. Iudas preached, and Peter preached, and both of them baptized: but the word, and the baptisme was Christs, in which his sprite did worke.

*Iudas.*

*Peter.*

Againe, the question maie be aunswered; that al preachers which teach the word rightlie, haue the holie Ghost, but not al alike. For theie whose life aunswereth to the doctrine, haue the sprite, as both a teacher, and a sanctifier: But if the life agree not with the doctrine, theie haue the holie sprite, as a teacher; but not as a sanctifier: and that through their owne fault, because stubburnelie theie resist the holie sprite. That holie man of God

*Moses.*

*Balaam.*

*Num. 22, 28*

*29.*

*Peter.*

Moses he had the holie sprite not onelie as a prophecier, but also as a sanctifier too. Because as his prophecies were most true: so was his life most holie. But Balaam had the sprite of prophecie and of teaching, which vndoubtedlie was the holie Ghoste: but he had not the sprite of sanctification. For he was ambitious, and couetous, for the which his owne asse vpon whome he fate, rebuked him. Peter had the holie sprite, both of teaching and of sanctification; because his conuersation

agreed



agreed with the puritie of doctrine. But Iudas, because he was not onelie couetous, but a theefe too, had the holie spirite as a teacher, but not as a sanctifier. Because he obeyed the spirite of couetousnesse, that is of Sathan, rather than the spirite of God.

Moreouer, as touching the spirite of teaching, it is to be noted, that as there is a twofolde calling by meanes, and without meanes: So there is a twofolde probation of the spirite of instruction. For, if the calling be without meanes, y<sup>e</sup> is, by God himselfe, & Iesus Christ, and not by men after the ordinarie manner, as was the calling of the Prophets, and Apostles, the spirite of instruction, without al doubt is y<sup>e</sup> holie Ghost himselfe, whose doctrine, for y<sup>e</sup> he is true, is also true, firme, and heauenlie, without al mixture of errors: it hath also heauenlie miracles, wherebie the trueth of the doctrine is confirmed. But if the calling be by meanes, then are the spirites to be tried, whether theie are of God, and so farre-forth the holie spirite is to be acknowledged for the teacher, as what is taught is agreeable to the worde receaued from the Prophetes, from Christ, and his Apostles. Wherefore let him be accursed of vs, y<sup>e</sup> preacheth another Gospel, than y<sup>e</sup> which the Apostles through the cōmandement of Christ haue preached, & hath y<sup>e</sup> testimonie of y<sup>e</sup> Prophets.

*Ministers  
how called.*



phets. So that in vaine is the holie spirite pretended, when a defection is made from the voice of the Gospel.

CHAP. 2.

1. The special thinges required in a minister of the Gospel; 2. Howe the knowledge of Gods word is attained; 3. State of wicked ministers.

AND IN WHOSE HEART ARE THIE WAIES.

THIS second member of the description, concerning the minde and studie of the ministers of the Gospel, is referred vnto their knowledge of Gods worde, vnto their feeling of the same in their heartes; and vnto the direction, or rule, wherebie the preachers of the worde should gouerne the people committed to their charge.

1. The knowledge of God his word required in ministers.

Then first of al it is required of teachers in the Church, that theie knowe the celestial doctrine. Which doctrine is for that cause termed the waie of the Lord; because it is to man as a waie prepared of God, to goe the cheie from death vnto life, and from the troubles of this world, vnto blessed immortalitie. *Walke in my commandementes*, saith the Lorde by the Pro-



## CHAP. 2. of the 84. Psalme. VER. 5.

Prophet. Againe, *Blessed are theie which walke* Psal. 119. 1.  
*in the Lawe of the Lorde.*

Moreouer, the knowledge of this waie, <sup>Knowledge</sup>  
 that is of heauenlie doctrine, sometime is pow- <sup>of Gods</sup>  
 red in by a secrete blast, and inspiration from <sup>heauenlie</sup>  
 God without the labor and care of man; as <sup>mysterie</sup>  
 maie appeare in the Prophetes and Apostles. <sup>howe attained</sup>

Sometime it is gotten by the labor and paines  
 of man. Which labour hath two partes. The <sup>Praier.</sup>  
 first and principal whereof, is, burning and  
 continual praier vnto God, that he would di-  
 rect vs in his truth, teach vs, and lighten the  
 eies of our minde. For, *except the Lord build* Psal. 127. 1.  
*the house, their labour in vaine that builde it.*

The other part is an earnest studie of God his <sup>Studie of</sup>  
 worde and wil. Nowe that men be rightlie <sup>the Scrip-</sup>  
 framed vnto that studie, fixe thinges be neces- <sup>tures.</sup>  
 sarilie required, of which breiefelie we will  
 speake.

The first is dailie reading of the scripture. <sup>Sixe thinges</sup>  
 Which who so wil reade with profite, must <sup>necesarilye</sup>  
 haue the knowledge both of those tongues, <sup>required in</sup>  
 wherein the scripture was at the first written, <sup>a student of</sup>  
 without which, neither the kinde of speech, <sup>the Scrip-</sup>  
 nor the phrazes can be vnderstoode; and be- <sup>tures.</sup>  
 side not onelie Logique, to espie the order & <sup>Knowledge</sup>  
 methode of the matter, but the knowledge be- <sup>of the</sup>  
 lie of other artes, and especialie of that part <sup>tongues.</sup>  
 of philosophie caled natural philosophie. Paul <sup>Logique.</sup>  
 commendeth this studie of continual reading <sup>Natural</sup>  
 vnto <sup>Philosophie.</sup>

Cc

vnto



1. Tim. 4. 13 vnto Timothie, when he saith: *Giue attendance vnto reading.*

*Obferuation* The second is an obferuation, and collection of the principal pointes of heauenlie doctrine, without which the paines in reading is to smal purpose. For, as in al artes this care is necessarie to him that would be substantialie learned: so litle shal he profite in the sacred Scripture, which obserueth not the chiefe heads of religion; neither bringeth al that he readeth vnto some special common place.

The thirde is a diligent regard vnto common axioms, & sentences, which are as general rules, ministring iudgement in doubtful causes; as Rhetoriciā of general theses, which therefore theie call consultations, do iudge of particulars, and causes in controuersie. Hitherto maketh obferuation of examples, from which the determinations of matters in doubt are fetched oftentimes.

The fourth is a sure reteining of the premises in minde, that when occasion serueth, theie maie be drawen out of the treasurehouse of memorie.

The fift is contemplation, wherebie as it were at the first sight of the minde, we behold the whole course of the Scripture. By this we compare things like, and vnlike together by this we reconcile contrarie places; and by this

we



CHAP. 2. *of the 84. Psalme.* VER. 5.

we seeke definitions, diuisions, distinctions, interpretations of obscure places, yea and make a constitution of the bodie of doctrine.

The sixt is tradition of elders. This declaration *Tradition.* reth what the holie fathers haue thought of euerie thing. This tradition, if it be confirmed by the worde of GOD, is of authoritie and weight. In which respect we faithfullie embrace at this daie the Creede, both of the Nicene counsell, of Athanasius, of Ambrose, and that which is caled the Apostles Creede, because theie are euident groundes gathered out of God his worde. But if the tradition be not proued out of the word of God, then is it, either contrarie to the worde, and therefore we abhorre the same, as the voice of the serpent that seduced Euah; or it is beside the worde, and we receaue it, in respect of such as deliuered the same out; vntil it be drawen into an euil conclusion by the enemies of true doctrine.

With this knowledge of the heauenlie doctrine there should be ioyned, as in al men, so *2. The second thing required in ministers, & preachers of the Gospel.* especially in the ministers of the Gospel, a liuelie feeling in the heart; without which, *Feeling of the heart.* knowledge doth not profite, but hurt rather, through the fault of man. This liuelie sense proceedeth from faith, and other motions agreeing to the Lawe of God, which the holie spirite stirreth-vp in the hartes of beleeuers.

Cc 2

And



And this sence is called the path-waie of God, because as God requireth the same : so through it we approach, and are ioined vnto God . And therefore Paule requireth these two things, namelie knowledge, and feeling together, whē he thus writeth: *This I praie you, that your loue maie abound yet more and more in knowledge, and in al iudgement, that ye maie discern things that differ, that ye maie be pure, and without offence, vntil the daie of Christ, filled with the fruites of righteousness, which are by Iesus Christ vnto the glorie, and praise of God.* So that the end of knowledge is, that we should iudge proue, and approue those things, which are the better, and most profitable . To feeling is subiect synceritie, which is a good cōscience before God, innocencie of life, that we offend no man, and plentie of fruits of the righteousness of faith, which proceede from the grace of Iesus Christ, and tend vnto the laude & praise of God.

Ende of  
knowledge.

State of  
wicked mi-  
nisters.

If this liuelie sence with the knowledge of heauenlie doctrine be not in the teachers of the Church, nothing is more cursed in the whole worlde than theie are . For when they reprove other mē for sinning, theie condemne themselues ; when theie lift vp others with comfort, theie ouer-throwe themselves ; when theie teach others, themselues are confoun-



founded; to be short, whatsoever theie doe in the ministerie, committed to their charge, it is a testimonie to their owne damnation. For theie are verie-like the makers of Noahs arke. For as theie, when the arke was builded, wherein Noah, and his familie was saued, perished in the flood: so these men, shal perish in the flood of hel fire, when such as gaue credite vnto the worde theie preached, shal be saued. Wherefore let both them, which are in the ministerie, and them also which purpose to enter into the same, consider, howe grieuous, the punishment is, that hangeth-ouer their heades, if the feeling in the heart, and their life answere not to their doctrine: againe, what great glorie is laide-vp for them, if theie doe builde the Church of Christ with both hands, namelie with doctrine, and with example. Of which glorie afterwarde we wil entreate.

Moreouer the teachers of the Church ought to shewe the waie of the Lord to men that goe astray. For which cause theie are called the guides of the flocke in the Scriptures, that going-before them both in learning and life, theie maie both prepare the waie, and animate others to followe them.

And herefore in the prophesie of Isaiah, it is written: *Go-through, goe-through the gates, prepare you the waie for the people, caste-up, caste-up*

3. *The third thing required in the ministers of the Gospel.*

C

the



*the waie, and gather out the stones, and set-up a  
standerd for the people. Let preachers therefore  
of the worde vnderstand, that as theie ought  
to goe before other men, both by example of  
good life, and sound preaching: so theie must  
first before others come into peril. For which  
cause it foloweth in the Psalme: Who goeth thro-  
rough the valleie of teares.*

## CHAP. 3.

*1. That the Church of God, especiallie the mini-  
sters thereof are to endure persecution; 2. Of the  
crosse, the kindes thereof; 3. Speciall thinges to be  
remembred of such as are punished deservedlie; 4.  
The fauhful how tried; 5. Of martyrdome, who  
are martyrs, and howe theie are to be  
thought-upon; 6. Whether idola-  
trous Princes are to be  
obeyed.*

## The sixte verse.

WHO GOETH THROUGH THE VAL-  
LEIE OF TEARES.

**T**HIS thirde member of the description put-  
teth the preachers of the worde in minde  
of the peril, and daunger which accompa-  
nieth the minister. For it affirmeth howe  
theie



CHAP. 3. *of the 84. Psalme.* VER. 6.

theie are to passe through the vale of teares,  
that is, theie must aduance the kingdome of  
God with much trouble, and persecution. For  
such is the rage of Sathan, and his members,  
that withall their force theie flie vppon the  
godlie ministers of the worde, that with the  
streame of their blood, theie maie stoppe the  
course of the Gospel, yea and abolishe the  
Church: but vaine is their hope. For stronger  
is he which taketh the preachers parte, than  
all the gates of Hel. *If God saith the*  
*Apostle, bee on our side, who can bee a-* Rom. 8. 31.  
*gainst vs?*

Furthermore, Dauid tooke this allegori-  
cal speach from a present occasion. For being  
in exile, and seeing with what daunger al the  
feastes which God had ordained, the people  
went vp to Hierusalem for to sacrifice, with  
spiritual eies he beheld the great perils and  
persecutions which theie shoulde endure,  
that in time to come, were to set-foorth the  
kingdome of Christ. So that the sense is this,  
As y people of God through the drie valleis,  
& for that cause prouoking vnto weeping &  
teares rather than vnto ioie, went-vp to Hieru-  
salem to the hie feastes to sacrifice: So the tea-  
chers of the Church, the Apostles and others,  
through manie afflictions, tentations, & persecu-  
tions, as it were through drie valleis do spread  
the Gospel, being readie to offer vnto God  
the



the people which obeie the Gospel. Howe greatlie Paule was persecuted, that he maie be an example for al, appeareth in the 11. Chapter of the seconde Epistle vnto the Corinthians. Wherefore let the ministers of the gospel vnderstand, howe theie are called not vnto pleasures and banqueting, but to suffer great conflictes, and moste certaine perils; and the more secure that theie seeme, the nigher theie are to the snares. For the diuel is an enimie to the Church. And therefore afore al others he setteth vpon the builders of the same, that theie beeing oppressed, he maie the more easilie ouerthrowe the Church through tyrannie, and fraude.

*The crosse  
what it sig-  
nifieth.*

Beside, forsomuch as else-where both we and others too, haue spoken much concerning the crosse belonging to the ministers of the word, and to euerie particular member of the Church; I wil in this place onelie set-downe the diuers kindes of the crosse taken from the endes; and also annexe consolations, and remedies for each of them. And this word crosse, as the Church doth vnderstand the same, is that thing, which doth trouble, and afflict either inwardlie or outwardlie. Of which commonlie there be foure sortes taken from the proper endes of them.

*1. Kinde of*

The first kinde, the Grecians doe name  
Ly-

Lytron;  
giuen an  
tie. And  
namelie  
folde Ly  
all. But  
of the sp  
which is  
awaie th  
mankinc  
& endur  
selfe, suf  
but for o  
red to v  
fault due  
that the  
guiltie, n  
but be ri  
sed. Of  
keth, wh  
to be ser  
the ranse  
from ou  
tatisfactio  
Because  
to God.  
after th  
an' dec  
riue. S  
tor, and



Lytron; which generalie vnderstood is à price <sup>croſſe or</sup> giuen and paid for à ransome from captiui- <sup>affliction.</sup> tie. And because there is à double captiuitie, namelie à bodilie & à spiritual, there is à two-  
folde Lytron, to wit, à corporal, and à spiritu-  
all. But in the Church wee speake especialie  
of the spiritual. Which is defined to be à croſſe  
which is taken, and enioined for the washing  
awaie the eternall punishment, and finnes of  
mankinde. And this Christ onelie hath paid,  
& endured. For he taking our cause vpon him  
selfe, suffered punishment, not for his owne,  
but for our offences, that he might be impu-  
ted to vs for à discharge of the paine, and  
fault due; that is for a price of redemption;  
that the faithful might no more bee counted  
guiltie, nor held captiue of the diuel for sinne,  
but be righteous, free, and euerlastingly blef-  
sed. Of this kinde of croſſe, the Lorde spea-  
keth, when he saith: *The sonne of man came not* <sup>Mat. 20, 28</sup>  
*to be serued, but to serue, and to giue his life for*  
*the ransome of manie,* and so to take mankinde  
from out the power of darkenes, making sa-  
tisfaction to God, whome man had offended:  
Because man through sinne was bounde both  
to God, and to the diuel, but diuerslie. For  
after that man by sinne had offended God,  
and declined from him, he became the cap-  
tiue of Satan, not as to à iudge, but as to à tormē-  
tor, and that by the righteous iudgement of  
God



God for the offence committed against him. Againe, as touching the punishment, man was bounde to God, as to a iudge and partie offended. This punishment the sonne of God toke vpon him, and redeemed vs from the sentence of death and damnation, paieng a ran- some for our redemption. And therefore it is saide, howe he offered his blood to God for a price to redeeme vs. For which cause also Paul doeth not saie, that Christ redeemed vs from the power of the Diuel, but *deliuered vs from the power of darkenes*, as from the handes of the hangman. But hereof wee haue spoken already, \* and shewed what comforts the faithful maie fetch from hence.

Col. 1, 13.

\* In the first  
partie. Chap.  
9.

2. kinde of  
crosse, or af-  
fliction.

Heb. 10, 29.

The seconde is called *Timoria* (which Pla- to saide was the punishment of vnrighte- ousnes) and is the crosse which anie man doth iustlie suffer for certaine sinnes, to wit, when punishment in iust proportion aunswereth to the crime committed. In the Epistle vnto the Hebrewes this worde is vsed, where it is writ- ten, *Of howe much sorer punishment suppose yee, shal hee be worthie, &c.* Christ hanging vpon the crosse, paid the rancome: but the thecues which honged on each side of Christ, suffered *Timorian*, that is punishment due by lawes for their euil demeanors. Of this the Prophete Ezechiel speaketh, on this wise; *ek. 7, 27. I will doe vnto them according to their waies, &*

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## CHAP. 3. of the 84. Psalm. VER. 6.

according to their iudgements wil I iudge them,  
and they shall knowe that I am the Lorde. This  
punishment is laid vpon men either by means  
through man, or without meanes of G O D  
himselſe.

But what must he do that is punished iust-  
lie for his offences? He must doe foure things. *Special things so be  
considered of  
him who is  
iustlie puni-  
shed for his  
offences.*  
He must in the diuel note lieng and murther;  
in himselſe weigh sinne and miserie; in God  
honor, iudgement, and mercie; and in the gos-  
pel seeke counſel and helpe.

First, hee must note falsehoode and cruel-  
tie in the diuel, who, as hee slewe our firste *The diuel  
giuen vnto  
falsehood &  
crueltie.*  
parentes with a lie: so in these daies euerie  
moment, by lieng and tyrannie, hee lieth in  
waite to destroie al mankinde. For, as Peter *1. Pet. 5, 8.*  
saith, *As a roaring Lyon hee walketh about, see-  
king whome he maie deuoure.* Hee seeketh in-  
deede to haue al men, but them onelie he de-  
uoureth, whom he taketh in his snares of fals-  
hood. For that impure spirit doth conti-  
nualie labour to make al men impure as he is.  
He infecteth the minde with false, and erro-  
neous doctrine; the heart hee troubleth with  
raging stormes of wicked affections; the will  
hee bewitcheth with the euil spirite of profite  
and lucre; and hee endeuoreth to defile the  
whole life of man with wickednes, that so  
man being spiritualie kilied, maie bec his  
companion in euerlasting tormentes.

The



The remembrance of the studie of this euill spirite, the enimie both of God and man, wil stir-vp an hatred of sinne, and engender a detestation of vngodlinesse in the heartes of men.

*Man in affliction is to compare his owne sinnes with the punishment he doth either suffer or deserue.*

*No man so punished in this worlde according to his deserts.*

Secondlie, in himselfe he must with equal balance weie sinne, and miserie; and thinke howe the miserie which hee suffereth, is a deserued punishment of sinne, and by the greatnes of miserie esteeme the ouglines, filthines, and multitude of his sinnes. Hee must thinke howe by his sinnes he hath offended God, who is soueraignelic and infinitlic good. And thereof conclude, that his present calamitie is the verie waie vnto euerlasting miserie, vnlesse some helpe doe come. At the remembrance hereof man wil tremble and quake. Examples of this maie be seene by reading the Psalmes, of which I wil alleadge one for manie out of the 38. Psal. where Dauid describeth his griefe & sorrow for his sin on this

*Psal. 38. 2. wise. For thine arrows haue light vpon me, & thine hand lieth vpon mee. There is nothing sounde in flesh, because of thine anger; neither is there reste*

*3. in my bones, because of my sinne. For mine iniquities are gone ouer mine heade; and as a weightie burden these are too heauie for mee. My*

*5. woundes are putrified, and corrupt because of my foolishnes. I am bowed and crooked verie sore: I goe mourning al the day. For my reines are full*

*7. of*

*whoring, and  
I am weaken  
the verie grie  
More heart pa  
I hope of mine  
Here Dauid i  
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shall be. vale  
Saul, Iudas, a*



## CHAP. 3. of the 84. Psalme. VER. 6.

of burning, and there is nothing sounde in my flesh.  
I am weakened and sore broken; I doe roare for  
the verie grieve of mine hearte. Againe,  
Mine heart panteth, my strength faileth, and the  
lighte of mine eies, euen theie are not mine owne.

10.

Here Dauid in his owne person depainteth  
the affections and sorowes of those men, who  
in equal balance do weigh thy sinnes. For they  
conceiue not of their sinnes, as hypocrites and  
Atheistes doe, according to their owne iudg-  
ment and fleshlie imagination: but rather ac-  
cording to the maiestie of God that is offen-  
ded; to the filthines of sinne; and to the pu-  
nishment which they doe deserue by the sen-  
tence of the lawe. And although worldlie  
men seldome haue such motions in their mind  
as Dauid and Ezekiah had: yet it is necessarie,  
that hee who is iustlie punished for offences  
perpetrated, be touched with true sorow for  
his sinne without hypocrisie. But here an er-  
ror of the Papistes is to bee taken heed off,  
who teach that such a sorowe conceaued for  
sinne, doeth merite forgiveness at the handes  
of God. For although this sorow doe go be-  
fore the petition of forgiveness: yet it is not  
the cause of mercie and forgiveness. But who-  
so persisteth in weighing his sinne & his pu-  
nishment together, and procedeth no further,  
shall be swallowed vp of desperation, as Cain,  
Saul, Iudas, and manie others were.

Howe godlie  
men doe  
esteem of  
their sinnes.

Contrition  
meritorious  
with the  
Papistes.

Third-



Thirddie, in God he must honor his iudgement and his mercie. Of the righteous iudgement of God, it is, that sinnes are punished in al men: & of his mercie, that they are punished, not to their vtter destruction, but for their saluation, if they despise not the salue. Vnto his iudgement it belongeth by degrees of punishment to correct sinneful man, vntill he come to the last. And, forsomuch as hee professeth himself to be y<sup>e</sup> Physition of soules, he doth as it were imitate skilfull Physitions, who in curing doe vse certaine degrees. Firste they beginne with gentler sortes of salues; and if they doe little good, they laie sharper remedies vnto the wound. And as Hypocrates doeth saie: *The diseases which medicines do not heale, the iron doeth heale; those which the iron healeth not, the fire doeth heale; but such as the fire doth not heale, theie, of my word are incurable:* So God doth sometime reprove mans wickednes, by y<sup>e</sup> word; if y<sup>e</sup> doth not help, he correcteth with sicknes, infamie, & imprisoment; if they profit not, he inflameth the fire of his iudgement in the mindes of men, and maketh them agast with the terror of euerlasting torments; if neither that can heale their cancre, hee leaueeth them quite as incurable, and giueth them ouer into a reprobate minde, so that they haue neither a righte iudgement to see the things, nor anye sorowe at all, by reason of the



## CHAP. 3. of the 84. Psalme. VER. 6.

the filth of wickednes, wherein they wallow.  
 To bee short, God of his iudgement doeth  
 punish that through his mercie, he maie saue: *Isai. 28, 21.*  
 This is it which Isaiahs doth saie: *Hee doeth a  
 straunge worke, that he maie doe his owne*, that is,  
 he doeth kill and slaie, that hee maie quicken  
 and saue. This iudgement and this mercie of  
 God, are ioined-together of Dauid so often as  
 he lamenteth his sins, as maie appeare both in  
 51. & also in sundrie other psalms, but especi-  
 alie in those which are called penitential Psal.

Last of all, in the Gospell hee must seeke  
 for counsell, and for comfort. The thiefe whi-  
 che hong on the right hand of Christ, confes-  
 sed his offence and miserie; sawe the falsehood  
 and crueltie of Satan; had the iudgement of  
 God also in great reuerence. For being on the  
 crosse, he spake these wordes: *Wee receaue Luk. 4, 23.*  
*things worthie of that wee haue done.* Beside he  
 praised the mercie of God sleing vnto Christ,  
 whome before his eies he sawe embred with  
 bloode, and defiled with the spittle of the sol-  
 diers: whome notwithstanding he confessed  
 to be the Physition & Sauior of the world; &  
 so through beleefe on him was deliuered from  
 the sicknes of his soule, though not from the  
 punishment of his bodie. Notwithstanding  
 hee hearde his comfortable voice, *To dare  
 thou sh. 'e bee with mee in Paradise.* In like  
 manner hose which with the theife in  
 their



their deserued paines and affliction do return vnto Christ, be receaued and healed, although their sinnes are infinite, and their offences in quantitie passe the sande of the sea, as Mannasses confessed that his sinnes did. For, as the mercie of God in Christ is endles, and a ransome of infinite, and vnestimable price: So the Physicion Christ, who affirmeth that  
*Mat. 18, 11* *he came to save that was lost*, doeth offer himselfe into all men indifferentlie, and without respectie vnto anie calleth al men vnto repentance. For so he saith: *Mat. 11, 28.* *Come vnto me all ye that are wearie and laden, and I wil ease you.* Heere he calleth al that labor, and be loaden albeit with infinite sinnes; he excludeth none, but admitteth al vnto repentance; and ministreth remedie to such as come vnder his handes, and craue his helpe with the theefe. For first hee remoueth awaie the cause of affliction, namely sinne, when man at the voice of the Gospel repenteth; when he besprinkleth the conscience of the penitent with his blood, and washeth it from deade workes; and withal imputeth his righteousness to the penitent, that by the same, he maie appeare righteous in the sight of God, although before man he beareth the punishment of sinne.

Beside with inwarde consolatie by his spirite he mittigateth present affliction, giueth strength to beare y<sup>e</sup> deserued punishment with

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with à quiet minde. And although the crosse seeme in mans eies an odious thing; yet is it (yea, though it be deserued) à sacrifice highlie pleasing God; as we maie see in Dauid, and in the thiefe. The thiefe was punished for his enormous wickednes: Dauid suffereth affliction for adulterie and murther which hee had committed. Notwithstanding both the crosse of that thiefe from the crosse of the other thiefe hanging on the left-side of Christ; and the affliction of Dauid from the punishment of Saule, differed in respecte of their sorrowfull and repentant heartes: which beeing laide vppon the crosse of Christe as vppon an altar, it becommeth consecrated, and à most acceptable sacrifice before God. Of which kinde of crosse reade more in our annotations vpon the 25. Psalme. \*

The thirde kinde of crosse, is Dokimasie, which is à prooffe and trial of faith and constancie in confession. This Dokimasie is done manie waies, so that easilie it cannot bee included within certaine kindes. For faith is tried sometime in prosperitie, and sometime in aduersitie; sometime inwardlie, and outwardlie sometime.

Abraham was tried by banishment; by hanging by hazarde of his wife; by differring of his promised seede; by the barrennesse of his wife; by the commaundement to kil his sonelie

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*Abraham  
howe tried;*



onely sonne Isaak, whom he loued more than his owne life. Al these thinges seemed to bee cleane-against that great promise of the land of Canaan, and of the seed which should multiplye euen as the sande of the sea. But howe escapeth Abraham? howe ouercommeth hee these most greuous tentations? Euen by faith alone. Hereby hee perswadeth himselfe that God is not onely true of promise, but mightie also to performe the same; heereby he glorified God; hereby he meteth with the course of nature; heereby hee preferred obedience towarde God before the life of his sonne; & hereby hee strengthened himselfe in all his troubles.

*Iosephs honore  
tried.*

Ioseph also hee was tried both on the lefte hande, and on the right; on the left, by his enuious brethren, by exile, by bondage, by the inticementes of an vnchaste woman, by imprisonment, &c. on the right hande, by the gifte of intreprefing dreames, by honour, fauour of his prince, by preferment aboue other Lordes, and by his dexteritie in the whole gouernement. Notwithstanding he keepeth a streight course, declining neither vnto the lefte, nor vnto the right hande, but through faith onely persisteth vnmoueable.

*Troubles of  
Iob.*

Iob likewise was tried both by ier-  
tic



CHAP. 3. *of the 84. Psalme.* VER. 6.

tie and prosperitie. First with happie successe of his affaires, with manie children, store of riches, and with worshipful friendes: afterwarde with the soudden death of his children, with losse of his goodes, with lothsome botches and boiles, with a brawling and cursing wife, with lacke of friendes.

Nowe holie Iob tossed with these tempestes, albeit sometime hee seemed to totter: yet by faith hee rose-againe, and opposed against present miserie that blessed life, and happinesse, which G O D, who can not lie, hath promised to his seruantes. *For I Iob 19, 25. am sure, saide hee, that my Redecmer liueth, and that I shall rise-againe at the last daie. And this is it which Iohn doeth saie: That which 1. Iohn. 5, 4. is borne of G O D, ouercommeth the worlde, That it maie be a testimonie, as Bernard saith, of the celestial generation.*

This triall of faith is compared to the triall of golde in the booke of Wisedome. *As golde is tried in the fire: so men are tried in the fornace of affliction. And Peter: 1. Pet. 1, 6. Through manifold tentations ye are in heauines, that the triall of your faith, maie be much more pretious than golde. For as by the fire golde is tried whether it be pure or no: so by the crosse faith is tried, whether it be without al drosse of hypocrisie.*

Dd

But



But what? Is not the iudgement of God according vnto y<sup>e</sup> truth? What iustice can it be to afflict men without cause whie? Although affliction cometh some-time without a manifest fault: yet it neuer commeth without cause whie. For this crosse of trial hath manie causes & those weightie, as the trial of faith, y<sup>e</sup> stirring vp of the heart to cal-vpon God, to meditate vpon the word of God; the sense of GOD his presence in affliction; the contemplation of eternal happines; the preservation from greater euils. Therefore albeit the crosse of it selfe be euill: yet forsomuch as it healeth and driueth-awaie poisō, it is necessarie, as the auctor of the Epistle vnto the Hebrues teacheth. For as myrrhe, notwithstanding it be sharpe and bitter; yet it healeth woundes, and preserveth from putrification: So the crosse of the sainctes, though it bee irkesome to the flesh, and greuous: yet it destroieth not, but healeth rather. And as the waters which were verie bitter in Marah, after that the woode was throwen therevnto, became sweete: so there can no crosse happen to the sainctes of God in this life, but it becommeth moste pleasant, if the woode of the crosse of Christ bee added, as a sauce: but if that bee taken awaie the waters become bitter, as v<sup>e</sup> sauerie, that is eueie crosse is verie iowre, and intollerable, vlesse it bee tempered as it

Ero. 15. 25.  
Eccles. 38, 5

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CHAP. 3. *of the 84. Psalme.* VER. 6.

it were with the crosse of Christ. Mani-  
folde examples of this kinde of trial maie be  
red in the 11. Chapter of the Epistle to the  
Hebrewes.

The last kinde of crosse is called Martyrie. *4. Kinde of*  
Hereby testimonie is boine to the doctrine of *Crosse.*  
the Gospel, the ende whereof is, that by it,  
as by a scale as it were of God, manie maie bee  
inuitd to embrace the religion of Christ. Au- *Aug in*  
gustine expresseth the signification of the *Psal. 119.*  
name on this wise: *Testimonies in Greke are cal-*  
*led Martyria, which word we in these dates vse as*  
*a Latine worde. Whereof it is that, wee call*  
*such as are humbled for the testimonie of Christ*  
*by sundrie afflictions, and haue foughten cuen to the*  
*death for the truthe sake, such I saie we call not*  
*Testes, that is witnesses, albeit that is their name*  
*in Latine, but Martyres after the Greekes.*

Nowe the children of G O D are in *Kinde of*  
this worlde tried after two manner of waies, *Martyr-*  
by reproches, and by tormentes. *dome.*  
*Let vs* *Wisd. 2, 19.*  
*examine him, saide the wicked, with rebukes*  
*and tormentes.* And Paul, *Therefore we labor* *1. Tim. 4, 10*  
*and are rebuked, because wee trust in the liuing*  
*God.*

The benefite comming by the martyr- *Profite of*  
dome of y Saincts, Theodoret verie notablie *Martyr-*  
saith, when hee saith: *As in time pas-* *dome.*  
*saith the* *she that Moses sawe, was not con-* *Theod. Lib.*  
*sumed with fire: So neither did the weapons of bus.* *9. de Legi-*

Dd 3

eni- *Exod. 3, 2. 3.*



enimies consume Christians, although they were mightilie beset round-about of the wicked. But rather as after trees be hewen-downe, much more impes doe springe-up, than the bowes were that were cut-off: So nowe also after the slaughter of manie godlie men, more did runne vnto the gospell, and that daie by daie than euer did: yea, and the bloode of the slaine bodies was à certaine watering of the newe plantes springing-up in the Church. So that à Martyr in suffering, doeth not suffer, for himselfe onelie, as Ambrose saith, but also for euerie man. For himselfe hee suffereth to bee crowned, for euerie man hee suffereth, to giue them an example: For himselfe to his rest; for euerie man to their welfare.

And although the verie feare of GOD onelie bee à sufficient cause, why that Martyrs shoulde endure tormentes couragiously (for the feare of God shoulde worke so, that wee must contemne all other feares, after the example of y<sup>e</sup> Apostles, who at the first being sharpelie whipped, greeued no whit thereat, but triumphed, sorowed not, but reioiced that they were counted worthie to suffer rebuke for the name of Iesus) yet the auncient writers doe make foure causes of the same, which they mention on this wise: The loue of Christ commaundeth; Fortitude ouercommeth ear; Faith confirmeth the mind; & patience endureth.

How manie

But in à Martyr: I require these thinges  
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in order. The firste is a firme knowledge, *things are*  
 and demonstration of the doctrine of the *to be in a*  
 Church: the seconde, a liuelie faith in Christ: *Martyr.*  
 the thirde, a constant confession and defence  
 of the doctrine: the fourth, courage of mind  
 to beare the crosse: the fifth, obedience or  
 patience vnder the crosse: the sixte, an in-  
 uincible hope: the seauenth, inuocation of  
 GOD, to which together with the cause he  
 shoulde commende his soule. All which are  
 euident in Stephan the Proto-martyr. For *Act. 7, 55.*  
*neither, as Augustine saith, can they haue the* *56, &c.*  
*life of Martyrs, who haue not the lines of Chri-* *Who suffer*  
*stians; seeing it is not the punishment, but the* *as Martyrs.*  
*cause that maketh a Martyr.* Wherefore the  
 punishment of Anabaptistes, and other ob-  
 stinate heretikes, is not martyrdome, but a  
 iust punishment due to them by God and the  
 lawes. Manie fanatical heads indeede approach  
 without feare vnto the tormentes, but it is be-  
 cause they are deluded by Sathan, who ende-  
 uoreth by their paines to confirme erroneous  
 opinions vnto the destruction of the Church.  
 And therefore let vs duclie consider the cause,  
 whie we suffer martyrdome, least through the  
 delusiōs of y<sup>e</sup> diuel we be bewitched: for to suf-  
 fer p<sup>r</sup>secutiō, to be in prison, to be whipped,  
 to be frō libertie, to be killed is no praise:  
 but this is praiseworthy, to haue a good cause.  
 For y<sup>e</sup> praise consisteth in y<sup>e</sup> goodnes of cause,  
 Dd 4 not



not in the bitterneſſe of puniſhment. Neither would I haue anie man for ſome certaine opinion not contrarie to the foundation of religion, to bring himſelfe into danger, eſpecialie if the iudgementes of the godlie which agree together in the grounde, are diuerſe, which notwithstanding maie ſtande without ſhaking the foundation, I meane the article of faith.

*Whie God ſuffereth his Saints to be martyred.* Heere happilie ſome enquirer of the iudgementes of G O D, maie demaunde, howe it cometh to paſſe, that God beeing moſt righteous, can ſuffer his ſainctes, whome moſt entirelie hee doeth loue, to bee torne after ſuch an horrible ſorte, and to be mangled and deformed with ſuch contumelies, and that of Sathan and his members? Heere wee muſt open the eie not of reaſon, but of faith; not the ſenſe of fleſhe, but of the ſpirit muſt be conſulted withal, that we maie clerelie beholde the trueth, and knowe that nothing cometh to the Sainctes of God without his prouidence, vnder the ſhadow whereof they are couered. I confeſſe indeede it is a trim fight for the Diuel to ſee Abel murdered of his owne brother; Daniel caſt into the Lyons denne; Iob ſpoiled of his goodes, and replenished with botches; Steuen ſtoned; yea and all the ſainctes with tormentes and ſhame, to bee executed to death:

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## CHAP. 3. of the 84. Psalme. VER. 6.

But I confesse too, that in the eies of God  
*(who testifieth, that in his sight the death of his* Psal. 116, 15  
*Saintes is pretious)* it is à much more goodlie  
 sight; yet not of it selfe, but in respect of the e-  
 uent. And therefore both God and the diuel  
 also wil the punishment of the saintes, but not  
 both alike, but with à diuers affection, and  
 purpose. For God of mercie suffereth his  
 Saintes to be afflicted; but the diuel persecu-  
 teth them of malice: God, that theie maie be  
 crowned; the diuel, that theie maie be confou-  
 ded: God, as à Father; the diuel, as à tyrant, and  
 hangman; God, for his owne glorie; the di-  
 uel, to his owne confusion. Of these causes Au-  
 gustine speaketh on this wise: *Euery wicked*  
*man in himselfe hath à will to hurt, but yet hath*  
*no power in himselfe that he maie hurte, that he*  
*would he is now accused, that he maie through the*  
*secrete dispensation of God, he is giuen to one to be*  
*punished, to another to be proued, to another to be*  
*crowned. To be punished the Israelites were deli-*  
*uered into the handes of strangers, because theie*  
*had sinned against God. To be proued, Iob was deli-*  
*uered to Satan: And Iob was proued: but Satan*  
*put vnto shame: To be crowned the Martyrs were*  
*tormented of bloudie persecutors. And therefore*  
*à great deale more happie are the martyrs in their*  
*torn. ts, than the moste mightie monarches in*  
*their a. itiousnes, riches, honour, and pleasures.*  
 Which thing Augustine also doth witnesse,  
 'Dd 5 when



when he saith: *The men of this world are unhappie happie: but the Martyrs were happie unhappie . For theie were unhappie for à time, but theie are happie for euer . According to the worde of the L O R D E : Blessed*  
*Mash.5,10 are theie which suffer persecution for righteousness sake . This successe of the Martyrs is notablie described by the Psalmist in these*  
*Psal.126,5 words: Theie that doe sowe in teares , shall reape*  
*6. in ioie . Theie went weeping and carried pretious seede : but theie shal returne wit h ioie, and bring their sheaves . And hence it is that the holie Martyrs of God doe cast their eies and their minde, not vnto the time of sowing, and to the purpose of Sathan, that would vtterlie ouerwhelme y Church of God in the streames of blood, but especiallie vnto the most ioieful time, when the sheaves shalbee gathered together with gladnes , and vnto the reuerend prouidence of God who after this maner by his wise counsel wil haue his saintes to be exercised in this life, that theie maie be like his sonne, both in the crosse, & in glorie. Whence it is that the holie Martyrs of God doe comfort them-selues in the middes of tormentes.*  
*2.Cor.4,17. For theie knowe , That light affliction which is but for à moment, causeth vnto them à farre excellent, and an eternal waight of glorie, as it is in the Epistle vnto the Hebrue*

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## CHAP. 3. of the 84. Psalm. VER. 6.

sing bringeth the quiet fruite of righteousness. Hitherto maketh that adhortation of Peter: *Reioice, inasmuch as ye are partakers of Christes sufferings, that when his glorie shall appeare, ye maie be glad and reioice.* By the remembrance of this prouidence of God, let vs strengthē our minds against the offence of the crosse, & think-vpō a ioyful euent, to wit, howe theie who in this world beare witnes to Christ, shal in y<sup>e</sup> worlde to come be eternalie blessed with Christ. Furthermore it maie be asked with what seruice are y<sup>e</sup> martyrs to be worshipped, especialie for so much as we see temples to be erected, wherein the names of martyrs, and of others are placed, and festiual daies ordained in their honor, & worship? Vnto this question out of Cyril, where he refelled the slaunders of Iulian, I doe thus answere: *We doe saie how the holie martyrs be no Gods; neither haue we used to worship them. But we praise them with great honor, for so much as valiantlie theie haue foughten for the truth, and kept the synceritie of the faith.* And Augustine: *The examples of the saintes are not set before vs, that we should of them be iustified, but that following their foote-steps we maie knowe, how he hath iustified vs, who iustified them.* Therefore if either temples be erected vnder the names of Martyrs, or Feastes bee instituted in their memorie, I mislike it not, so it be done not for worshippinge sake, but onclie to

Heb. 12, 11.

1. Pet. 4, 13

Howe the  
Martyrs  
are to be  
worshipped.

re-



retaine them in remembrance, and to recite their actes, that others maie both thanke God for their constancie, and imitate their examples, if anie occasion shal seeme to require the same. The thinges which Monkes doe tell of martyrs, are but meere fables and illusions; As that Martyrs at the houre of their martyrdom haue begged of God, that so manie as beare their passions in memorie, and worship them vpon fasting, and ember daies, maie be deliuered from certaine diseases. Which their lies are so abhominable, as nothing can be more. For did the holie martyrs make such a request, theie were extreame blasphemers of God his holie Name.

*Martyrs  
are not to be  
worshipped.*

Besides the Papistes doe faigne howe the martyrs of God for three causes are to be worshipped. The first whereof is the neede we stand in; the second, the glorie of the martyrs; the thirde, the reuerence of God. But al these rotten reasons are ouerthrown, as it were with a thunder-bolt from heauen, by this saieng of the Lord: *Thou shalt worship the Lord thy God, and him onelie shalt thou serue.* If then necessitie doe presse thee downe, followe the example of Dauid: who saith, *Mine helpe commeth from the Lord, which hath made the heauen, and the earth.* For that is the commandement of the Lord, *Call-vpon mee in the daie of trouble.* And *Iohn. 16, 23.* the truth it selfe doeth saie: *Whatsoeuer ye shall*



*shal aske the father in my Name, he wil giue it you.*

And whereas theie saie, the glorie of Saints is more knowen through calling-vpon them, to witte while we obtaine that which we aske by the helpe of them, that is open blasphemie, and reproch against the sonne of God, yea and most filthie idolatrie, which all the saintes do abhorre.

Neither is that of greater force, that theie saie, the reuerence toward God doth require, that a sinner who hath offended God, should not approach vnto God himselfe without a patron. As though that patron did not suffice, whome we haue in heauen, euen Iesus Christe the righteous. *If anie man sinne, saith Iohn, we* 1. Iohn 2, 1.  
*haue an advocate with the Father, Iesus Christ, the iust. And he is the reconciliation for our* 2.  
*sinnes: and not for ours onelie, but also for the sinne of the whole world.*

And therefore the Papistes doe both deceaue, and are deceaued of Satan, who hath brought the worship of Saints into the world, euen vtterlie to abolish, or at the least to blemish the office of our onelie Mediator Iesus Christ; to make the Saintes infamous; and finallie, that y<sup>e</sup> idolatrous worshippers of Saints maie be partakers of his eternal tormentes.

For omitting fables, and delusions of the diuel, let vs imitate the examples of the saintes in al their wel-doing and prepare we  
our



our selues to enter into troubles for the truth of God, so long as we goe on warfare vpon this earth. And that this is the true vse of the memorie of Saintes, Augustine also doth witness, when he saith: *There is none haue a better waie to instruct the people of God, than Martyrs: examples are of more force then wordes; and better is it by deede, than by voice to teach.*

*Whether  
idolatrours  
Princes are  
to be obeied.*

Besids it is demanded, whether it be lawful for any mā to set himself against tyrāts, which maintaine idolatrie; especialie seing that Christians are commanded to obeie euen the cruel. For so Peter saith: *Be ye subiect to your Masters with al feare, not onclie to the good & courteous, but also to the froward.* This commandment of the Apostle, wherby we are commanded to obeie euen the froward, is not so to be vnderstoode, as though we should obeie them

*Obedience  
to Magi-  
strates.*

in matters against our saluation, but theie are to be followed, so long as theie command either such thinges as are honest, or thinges against right, if so be theie onclie make vs miserable in respect of our bodies, not vngodlie in respect of our soules. The fore Polycarp doth saie: *That honour is to bee giuen to the Magistrate, which is not contrarie to religion.*

*Acts. 5, 29.*

If therefore he command thee to do against religion, answer with Peter, *we obey God rather than man.* For we obeie Magistrate, euen becaus God hath commanded that

we



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CHAP. 3. *of the 84. Psalme.* VER. 6.

we should. And therefore if he command that which God hath forbidden, theie are held excused by the commandement of a superior, namelie God; and deliuered from obedience to the inferior, which is man, be he notwithstanding for authoritie mightie.

But by the waie, it is to be noted that tyrantes are to be resisted two manner of waies. One is, when subiectes doe improue wicked decrees, as those three yong-men of whome Daniel speaketh, refused to adore the image erected by the tyrant; and chose to be cast into the burning fornace rather then theie would obeie the wicked commandement of the Tyrant. For this commandement, *Flie from idolatrie*, bindeth al men be, theie of what state or degre so-euer. The other waie to resist tyrants is, when subiectes flie vnto their weapons, wherebie theie remoue-awaie wicked commandementes.

Here a question is moued, whether it be lawfull for the maintenance of religion to resist tyrans, and by sworde to hinder wicked and vngodlie decrees? In this place I distinguish betweene them that are vnder one chief head, whether he be a King, or an Emperor, or anie other Monarch.

For some are subiectes simplie: some are Magistres next vnto the chief Magistrate, & theie are called popular magistrates, such were

*Tyrans how  
to be resist-  
ed.*

*Dan. 3. 12.  
16.  
17.  
18.*

*I. Cor. 10. 14*

*Who maie  
by weapon  
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require re-  
sist Tyrants.*



in time passed at Lacedemonia the Ephors; at Athens the Demarches; at Rome the Tribunes of the people, and are at this daie the Septemvirie in the Romane Empire, the chiefe Senators next vnto Kings in euerie Realme. These for somuch as theie are placed of God, first to be the keepers of the first and second tables, y<sup>e</sup> is, to see that true religion be professed, and honest discipline in vse; then to moderate, and if neede require, to bridle the raging desires of kinges and monarches when theie set downe anie thing against the lawes and religion, these I saie both maie, yea and are bound first by counsel, so much as maie be, to set themselves against tyrants; and by their wisdom stop their foolish enterprises. But if by their wise counsel theie preuaile nothing with the tyrants, then are theie bound yea with weapons to defend godlie subiectes, and remoue awaie idolatrie, & restore true religion: which thing if theie doe not, theie discharge their duties but fraudulentlie.

And although the Church doeth not encrease by warres: yet outward violence, which is offered to religion by tyrantes, maie by the magistrate placed betweene the cheefe head, and priuate men, be repelled by force. Which thing both nature teacheth, and the law of the popular magistrate requireth, as the examples of holie men doe confirme: wherefore  
let



## CHAP. 4. of the 84. Psalm. VER. 6.

let the magistrates, and moderators of the cheefe head, haue this saieng of the Lorde before their eies: *Giue vnto Caesar, the things which are Caesars, and giue vnto God, those things which are Gods.* Mat. 22, 21

## CHAP. 4.

1. An allegorical representatiō of the office of ministers; 2. The sundrie significations of the worde, Wel, or fountaine, in the Scriptures.

## AND DIGGETH A WEL.

**T**HIS fourth member touching the teachers of the Church, is an allegorical image of the ministers of the worde. This pleasant allegorie doeth admonish vs of manie thinges. First it sendeth vs vnto the verie fountaine, *God a wel,* namelie vnto God himselfe. And God is called a well, both because he hath al good things from himselfe; and also for that he doth communicate from thēce with his creatures without anie hinderance to himselfe. For God ministereth to al, lacking nought, and receauing nothing of anie man. Of this fountaine the Psalm. speaketh *My soule thirsteth for God, &c. Psal. 42. 2.* *uen. for. lining God.* And y<sup>e</sup> Lord by the Prophet Ieremiah doth saie: *My people haue com-* Ier. 2, 13.

Ec

mitted



*Ierem. 2, 13.* *mitted two evils: they haue forsaken mee the fountane of liuing waters, to digge them pittes, euen broken pittes that can holde no water.* And the

*Iohn. 4, 10.* *Lorde in the Gospel calleth himselfe à Well.*

*14.* *The water of God, what;* *Ioh. 2, 28.* The water issuing from this fountane, is both the gift of the holie ghost; Therefore saith the Prophet: *I wil powre-out my spirit upon all flesh;* and also the doctrine of the Gospel, or the promise of Christ. These are wholesome waters indeede, wherewithall the hot, and troubled consciences are cooled. And y<sup>e</sup> doctrine puffeth not vp, but is spiritual, and withal cooleth the heart from the lustes of the worlde, & inflameth with the loue of GOD. Which

*Iohn. 6, 68.* wholesome waters Peter calleth the wordes of eternal life, when he saith: *Master, to whome shal wee goe? Thou hast the wordes of eternal life.*

*Reuel. 21, 6.* Therefore in the Reuelation Christ saith: *I wil giue to him that is à thirst, of the wel of the water of life free lie.*

*The water of life howe receaued.* And as this liuing water is offered through the preaching of the Gospel: so by faith it is drawen, and taken, according to the wordes of

*Iohn. 6, 35.* the Lorde: *He that beleueneth in me, shal neuer thirst.* Hitherto maketh that saying of Isaiah,

*Ysa. 12, 3. 4.* *With ioie shall yee drawe waters out of the wels of saluation. And yee shall saie in that daie, Praise the Lord; cal. vpon his name.*

Secondlie it signifieth that man is altogether vncleane and drie, vntill he be watered

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CHAP. 4. of the 84. Psalme. VER. 6.

watered with the waters of this fountaine, and bee filled. Because no man, as Bernard saith, is cleane from filth, all men haue neede of the well of mercie, and with à like desire shoulde hasten vnto this well with Noah, Daniel, & Iob. And the Lorde saith, *Whosoever drinketh of the water that I shal giue him, shall neuer be more à thirst.* Of this water also the Prophet Zechariah did prophecie in these wordes: *And in that daie shall there waters of life go-out from Ierusalem,* that is the preaching of the Euangelical doctrine, which hauing proceeded from Iudea, and Ierusalem, shall bee sowed afterwarde ouer the whole worlde. Iohn. 4. 14. Zach. 14. 8.

Thirdlie it calleth vs back from puddles, and cisterns, which either haue no water at all, or if they haue, it is muddie, and vncleane, yea and infected with poison, that is, it reclaimeth vs from the doctrines of men, and diuels, the which doe kill such as drinke thereof with their poison.

Moreouer David in this allegorical picture hath an eie first ynto the type of the ministerie of the Gospell, which is proponed in Genesis, where it is saide, *That out of Eden went à river that watered the whole worlde.* Christ our Lorde i that liuing fountaine buried in the earth, but from the harte of the earth it springeth à liuing well to water the face of the

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CHAP. 4.

*The second part*

VER. 6

the whole earth, that is to refresh so manie as dwell vpon the earth with the most comfortable waters of his Gospel, that theie neuer thirst more. Secondlie, vnto that fountaine of water, which issued from the harde rocke, and followed the people. Which rocke, as the Apostle teacheth, *was a figure of Christ.* Whose water did signifie the most delectable liquor of the Gospel. Thirdly, he had respect vnto the condition of men in his time, which dwelled far-off from Ierusalem. For theie thorough the vales of teares went vnto Ierusalem at the hie feastes, and in their tedious iourneie with great labor digged the earth to finde water for the quenching of their thirst. And therefore in the spirite sawe how the great paines of the ministers was signified, who not without infinite troubles and persecutions should drawe water out of the fountaines of saluation, wherebie theie might refresh those which thirst after their soules health.

CHAP. 5.

*1. Howe the teachers in the Church are blessed, & prosper; 2. Their enemies who theie be; 3. Whether in the time of persecution, theie live or no; 4. Comfortes for Ministers in the conflicts.*

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CHAP. 5.

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CHAP. 5.      of the 84. Psalme.      VER. 7.

DOVTLESSE WITH BLESSINGS  
SHAL THE TEACHER BE CROWNED.

7 THEIE GOE FROM VICTORIE  
VNTO VICTORIE.

**T**HIS fift member of the description, containeth a promise of blessing for the teachers of the Church, & of good successe in the ministerie.

This promise cōprehendeth as most plentiful doctrine, so most sweete comfort. The doctrine is, how the ministerie of the worde should prosper. Of this efficacie the Prophet Isaiah speaketh on this wise: *As the raine com-* Isai. 55, 10.  
*meth down, & the snow from heauen, & returneth not thisher, but watereth the earth, and maketh it to bring-forth, and bud, that it maie giue seede to the sower, and bread vnto him that eateth: So*  
*shal my worde be, that goeth-out of my mouth: it shal not returne vnto me voide, but it shal accomplish that which I will, and it shal prosper in the thing whereto I sent it.* As if he saide, The worde of promise, which at my commandement ye are to preach, shal euermore be of force. For as the raine which at my bidding watereth the earth, and maketh it fruitiful, so that of a litle seede the husbandmen gather such an haruest, that not onlie, theie feede their owne familie therewith: but also haue sufficient seede for the yeare ensuing: so also shal the seede of my  
II.

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word



worde bee fruitfull, and prosper, so that the  
fowers of the worde maie bring-home abun-  
dance of fruite.

Afterward when he addeth:

*They goe from victorie vnto victorie,*

He signifieth how the teachers of y Church  
shall not want enemies, whome notwithstan-  
ding they shall overcome through the power  
of G O D, wherewith they are strengthe-  
ned.

Enemies of  
the Church  
who.

Moreover the enemies with whome the  
souldiers of the Church, that is, the preachers  
of the worde do encounter, they are the diuel  
and his garde, tyrantes, sophisters, hypocrits,  
and Epicures. Against these enemies the mi-  
nisters of the Gospell enter into the feelde be-  
ing armed with spirituall armor; of which ar-

\* In the first mor wee haue already spoken \*. The Diuel  
parte, Chap. he laieth snares both for the doctrine, and for  
3. Page. 18. the life of the ministers of the worde, that by  
19.

Purpose of  
Satan.

either, or by both, he maie ouerthrowe vs. A-  
gainst this enemy we are to fight by synceri-  
tie of doctrine, by innocencie of life, and by  
ardent calling-vppon the Lorde of Hostes.

Rom. 4.

Submit your selues to God, saith Iames *the*  
diuel, and he wil flee from you. And he is obe-  
dient



dient to G O D which giueth credite to his worde, and liueth according vnto the same: So hee resisteth the Diuel, inuading the worde and the life, who retaineth synceritie of doctrine, liueth innocentlie, and calleth earnestlie vppon G O D. But when this thadgeth not well with him, that is, when hee is not able either to corrupte the doctrine, or to marre the life, hee flieth, and confesseth himselfe to bee ouercome. And, because hee is much more mightier than man is, this promise is deepe to be engrauen in the heart, *And he will flie from you*, that is, nothing will hurt you, he shall not ouerthrowe you by his subtilties, so long as yee abide grounded vpon faith. *For faith is the victory of the world*, that is of the diuel and of all his warriors. *1. Iohn. 5. 4.*

But for somuch as there is perpetual warre betweene Satan and the Church of Christ, we ought then especialie to be in armes, when he seemeth to flie awaie. For he flieth not as one without al hope of anie buckling againe, but that after an other waie he maie returne out of his ambushes with greater force. For as he is vnconstant and craftie, and of greate experience: so hee setteth vppon the ministers of the Gospell nowe this waie, and then another waie, and therebie sometime hee

Ec 4

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he maketh great slaughter, as maie appeare in heretikes of al ages, among whome there haue ben manie verie learned, & godlie men, but being snarled and vtterlie blinded with the nets of Satan, and arguments of blind reason, theie haue yeelded. And therefore the souldiers of God, and guiders of the Church of Christ, wil stand in the fore-fronte against the diuel, vnder the banner of Christ, keeping faith and a good conscience by all maner prayers and supplications, praieng alwaies in the spirite, and in watching therein with al earnestnesse, that vtterance maie be given to them in the opening of their mouth with boldenesse, that theie maie make the mysterie of God to be knowen, for which theie are sent in embassage.

*Tyrants enemies to the ministers of the Church.*

Tyrants also, theie most furiously doe persecute the ministers of the Gospel, theie kill, and dispatch manie out of the world. Notwithstanding they do not so much ouercome, as theie are ouercome.

For as their better part, to wit, the minde is a slaue to filthie affections: So the soules of the godlie in the middes of their troubles doe triumph in ioie. For theie both comfort themselves with a constant hope of the glorie prepared for them; and also with the faith theie do behold the miserable condition of such as persecute them.

Of



## CHAP. 5. of the 84. Psalm. VER. 7.

Of which destruction Dauid speaketh after this wise: God shall destroe thee for euer; hee *Psal. 52, 5.* shall take thee and plucke thee out of thy tabernacle, and roote thee out of the lande of the living. The righteous also shall see it, and feare, and shall laugh at him, saying, Beholde the man that tooke not God for his strength, but trusted vnto the multitude his riches, and put his strength in his malice. But I shall be like a greene olive tree in the house of God: For I trusted in the mercie of God, for euer and euer. And therefore Nero in killing Paul, was ouercome of Sathan, through whose instigation hee persecuted, and slewe the Apostle: But Paul was crowned, and went from victorie vnto victorie. For not onelie hee himself receaued a crowne of righteousness from the righteous iudge: but his blood beside was a certaine watering of the Lords feeles, wherby the yong plants of the Church doth more & more encrease.

But here springeth a question concerning flight: Whether in the time of persecution godlie pastors maie shifte for themselues by flight to auoide the handes of tyrants, especiallie seeing at the first shewe there be contrarie sayings and exāples to in the scripture? These places should see me to be contrarie, *When they Mat. 10, 13* persecute you in this citie, flee vnto another: And,

*In ling seeth the woulfe comming, and he lea- John 10, 22.* ueth the sheepe, and flieth. The examples,

E. 5

Christ



*Mat. 13.* Christ fledde into Egypt; Paul was let-downe  
*14.* in a basket, and so escaped from his persecu-  
*Act. 9, 25.* tors: On the other side both Christ, and Paul,  
 yea and infinite Martyrs and doctors of the  
 Church haue voluntarilie ycelded themselues  
 into the handes of tyrants.

The contrarietie of these sayinges, and ex-  
 amples maie easilie be reconciled, if we marke  
 the causes wel. He that by fleeing seeketh his  
 owne, and not the things which are Christes,  
 is much to blame. Contrariewise, he that by  
 flieng seeketh the glorie of God, and not his  
 owne comoditie, offendeth not. And therefore  
 saith Augustine: *The seruant of God sinneth not,*  
*though seeing the rage of tyrantes, greedelie bent*  
*so destroye his soule, he changeth his abode, if so*  
*be that he commend his flocke to the hie shepherde*  
*sitting in heauen, and saueth himselfe for their ad-*  
*uantage by flight.*

*An obiection.* But this commandement seemeth to bee  
*Mat. 10, 18* contrarie therevnto, *Feare yee not them which*  
*kill the bodie, but are not able to kill the soule.* Now  
 what is flight, I praie you, but a feare? If  
 therfore feare be forbiddē, flight also is forbid-  
*Answer.* den. I answerere, when thou art in the hands  
 of a Tyran, thou must contemne death, accor-  
 ding to the cōmandement of the Lord, *Feare*  
*not them which kill the bodie:* but if thou art out  
 of his clawes, thou oughtest to flie from the  
 persecutor, not so much to saue thy life, as  
 for



## CHAP. 5. of the 84. Psalme. VER. 7.

for thy sheepe sake, provided alwaies that thy flight be not a betraying of the sheepe. For he maketh a tyrant, that prouoketh; and he that shunneth, correcteth him. And therefore this distinction of Augustine is to be had in mind: *At. Ep. 180.*  
*When persecution is hoat, the ministers of Christe are to flie, if so be that either there is no congregation where they are, or if there bee, when there be ministers enough to fulfil the ministerie, which haue not such cause to flie. But when the people shal abide, and all the ministers flie awaie, what else doe they shewe themselves, but euen cursed hirelings without all care of the sheepe?*

But if Tyrantes doe persecute without all respect all the ministers of the gospel, & spare the common people, what is then to be done? Hereunto Augustine doeth answere, *That ha- uing made earnest prayer vnto God, they are by lot to chuse who shal slee, and who shal tarie. For in so doing both good regard is had for the present state of the Church, and also it is wel provided, that when the teachers of the Church be once killed, it shall want no ministers for all that so instructe them.*

Sophisters and Sycophantes being puffed-  
 vp with the wisdom of this worlde, they  
 subtiltie laie snares to entrappe the pre-  
 achers. The scope of whome is, that the  
 foundations of Israel beeing either stopped,  
 or troubled, that is, that the heauenlie  
 doctrine

*Sophisters  
 another  
 sort of  
 enemies.*



doctrine being either vtterlie abolished, or  
depraued with humane, or diuelishe deuises,  
the Church, whose life is the puritie of Gods  
worde, maie be oppressed. Their sophistical  
arte is fitlie compared to a bawling woman,  
*Pro. 27, 16. Whome who so hideth, hideth the winde, and shee*  
*is as the oile in his right hande, that vttereth it*  
*selfe, as Salomon saith.* For the slighes there-  
of are infinite. Whereof it is, that hee which  
would refute al Sophismes, doeth like him  
which would take the windes in a net.

Logique.

Then what is to bee done? Howe are So-  
phisters to be resisted? The Pastors of the  
Church aboue al thinges must keepe in me-  
morie the strong and euident testimonies cō-  
cerning euerie principal pointe of doctrine;  
from which they must not suffer themselues  
to be with-drawen by anie sophistrie of man:  
which they shall notablie withstande, if they  
haue ben wel instructed in true Logique. Secō-  
dlie, by ardent praier they must beg of God,  
that by his word hee would strengthen them  
against y<sup>e</sup> subtile reasons of man, least the truth  
bee wound in by the serpent, and so choaked,  
that is, that by sophistrie it be neither vtterly  
ouerthrowen, nor at the least depraued.

Thirdlie, they are to eschewe all vnproper  
kindes of phrases, and vnusual of the Church,  
and to content themselues with the sim-  
ple of speech, which the truth doe loue.  
Finalie,



Finalie, if so instructed, they are not yet able quickelie to aunswere vnto all Sophismes, let them be contented with the simplenes of doctrine, which is euidentlie expressed, & pro- ued with manifolde testimonies of the scrip- ture agreing-together. And the ministers of the Gospel being thus armed, they shall easilie beare-awaie the bel, from al their ad- uersaries notwithstanding the subtiltie of the slipperie serpent.

A notable example hercof I will adde, ta- ken-out of the Ecclesiastical historie, follow- ing the vsual translation: *What force (saith he) Eccles Hist. Lib. 13. the simplicitie of faith hath, wee doe knowe by those things which bee reported to be done there. For when for the care of the religious Emperor, the Priestes from all partes of the worlde had assem- bled-together, verie noble and rich Philosophers, also came thither too, mooued through an opinion they had: among whome à certaine notable Logi- cian daie by daie woulde mooue great conflictes of disputation to our Bishops, men not vnprobable learned in Logique. And great concourse of learned, and lettered men there was to heare; yet coulde the Philosopher by no meanes bee either brought vnto à blanke, or caught from flueng of anie man. For by his art of Logique hee so mette with the questions obiected, that when hee seemed as if al so be taken, as à slipperie Eccl hee slid- away. But the cause God woulde shewe that his king-*



kingdome consisteth not in worde, but in power) among the confessors (of the trueth) a certaine Bishop of a most simple nature, which knewe nothing beside Iesus Christ, and him crucified, was present. Who seeing the Philosopher to insult ouer those which toke our parts, & boasting himself of his craftines through the art of disputation, craueth of al mē come, & saith he would speak a few words with the Philosopher. But they on our sid, which knew wel enough the simplicitie, & blunt speech of this man, began to blush somewhat, & to feare least peradventure his holy simplicitie should be made a laughing game amōg subtle felows: yet would not this father desist frō his purpose, but thus began his speech: In the name of Iesus Christ, saith he, harken o Philosopher, unto the truth. There is one God, who made both heazen and earth, and which gaue life to man, whome hee had framed out of the lime of the earth; hee hath created all thinges both visible, and inuisible, by the power of his worde, and established them by the sanctification of his spirit. This worde and wisedome, whom we call the sonne, taking pittie vppon the errors of mankinde, was borne of a virgine; and hath through the passion of his death deliuered vs from euerlasting damnation, and by his resurrection hath given vs euerlasting life, whom also wee trust shall come to iudge all thinges which we go about. Dost thou eleeue this to be true, o Philosopher? But I the Philosopher) as though he had neuer le... ed anie  
arie



art to gainsay, was so astonished through the power of the words, that he had nothing to saie, but only this that he did thinke so, & that there was none other thing true besid that which he had said. Then the old man: If thou beleeneest these things to be so, said he, arise and folow me vnto Demoniscus, & seeceane the signe of this faith. And the Philosopher turning about vnto his disciples, & vnto them which came to heare, harkē, saith he, o learned men, while I was delt withal with words, I to words opposed words, & by the art of speech did ouerthrow what soeuer was said: but when for words, power proceeded from the mouth of the speaker, words could not resist power, nor man preuaile against God. And therefore if any amōg you can of those things which haue ben spokē, perceane the things which I do, let him giue credite to Christ, & folow this old man in whō God hath spokē. This storie notablie doth teach by what weapons victorie may be atchiued against Sophisters, namely by a certian persuation or demonstration of y ground of religiō; by simplicitie of spech; & by ardent praier, y God maie giue strēth to his word, as though himself did vtter the same by his owne most holy mouth.

As y hypocrits, I meane stage plaiers are not taken for them which they be, but do put-on, and represent à strange person, or as Augustin saith they hid y which they are vnder a personage, boast in à personage y which they are not: so the scripture by Metaphor, calleth such

Hypocrits &  
fourth sorte  
of enemie

Hypocrits  
who.



Mat. 7. 15  
Hypocrisie  
what.

such hypocrites as by external gestures and deedes boaste themselves for saines, when for al that their minde is prophane and wicked, that is, when the outwarde man appeareth meeke as à sheepe, when the inwarde is rauening like à woulfe. For by this image Christ depainted hypocrites. Hereof hypocrisie is saide to bee an outwarde faigning of godlines vnder à prophane and wicked mind. So that à double sinne is in hypocrisie, to wit, impietic and lying. For which cause their damnation is doubled, for they are condemned both as wicked against God; and as liers before men. Therefore the saying of Aristotle against Xenocrates maie well be applied to hypocrites, *χαίρει μὲν ἄνθρωπος &c.* Faire handes he hath, but a foule heart.

These because they are not enimies, but citizens; not haters, but friendes; not strangers, but wil be counted of the householde of the Church; they doe more easilie ouerthrowe the simpler sorte, than doe open enimies. For it is truelie saide: *A safe and à common waie to beguile, is vnder the name of friendship.*

Nowe what hurt hypocrites haue done to the Church, the histories of al ages doe abundantlie declare. For, seeing they fight with outwarde superstition and ceremonies, wherewith the rude people are most of all moued; and because they cloake the superstition



tion with fastinges, long prayers, almes deeds, and fained sadnes of the face, they set-vppon the doctrine of free iustification, and woulde obscure the same with a certaine witch-craft, as maie appeare in the sectes of al monkes.

But against this hypocrisie prudent simplicitie must be opposed, which consisteth in the knowledg of the truth, in y loue of goodnes, & in doing righteousnes. Then by teaching, the visor is to bee taken from hypocrites; that the woulfe, which they do hide, maie appeare, filthines bee seene, the subtilties detected, and inwarde wickednes bee knowen, that all maie learne howe that the kingdome of God doth consist not in outward rites, not in ceremonies, not in a fained shewe; but in the true godlines of minde.

Last of all, the Epicures they also insult ouer the doctrine of the Church, and persecute the same; preferring pleasures, riches, and worldlie glorie, before the will of God, celestiall riches, and the eternall glorie of the sainctes. Their obiecte the stumbling-block of the crosse of Christ; their obiect the smal number of those which vnfaignedlie doe beleue the Gospell; their obiecte the glorie of the popishe kingdome; their obiecte the wisdom of the aduersaries; and finallye their obiect the heresies, and schismes wherewithal the Church is rent-asunder. But hee

*Epicures a  
first kinde of  
enimies to  
religion.*

*These obie-  
ctions are  
somewhat  
confuted in  
the 1. parte,  
Chap. 12, pa.  
120, 121.*

FF

• which



which rightlie hath learned Iesus Christ, and which measureth the felicitie of man, not with the false measure of humane wisdom, but by the truth of the celestial doctrine, and by y<sup>e</sup> euent or ende of each, that is of the godlie & of the wicked, wil easilie contemne all their mockes and scoffes. Of this euent you maie reade in the 37. and 73. Psalmes.

Nowe because the doctors of the Church doe encounter with these aduersaries, whose engines are ouerthrown by spiritual weapons and they breake the force of their enemies, theie are saide to go from *victorie vnto victorie*.

*Comforts for  
godlie min-  
sters in their  
troubles.*

Moreouer, of the doctrine whereof nowe we haue spoken, a most sweete consolation is gathered, whereby the ministers of the word maie stir-vp themselves in their conflict with the fore-mentioned enemies. For first they will comforte them selues in this, that the cause is not theirs, but the Lords; Secondlie, that they come forth vnto battel, being armed not with carnall weapons, but with spirituall; Thirdlie, that they haue present with them a king or capitane, vnder whome theie fight, euen Christ himselfe, who is the vanquisher of the whole kingdome of darkenes; Fourthlie, they haue an eie vnto the vncorruptible crown of righteousness proposed before them by Christe their chiefe p<sup>r</sup>ince; Last of all, that the ende of the fight shall bee verie



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CHAP. 6. *of the 84. Psalm.* VER. 7.  
verie ioifull and pleasant, wherein God him-  
selfe wil shewe himselfe to their eies, of which  
thing it followeth in the description.

CHAP. 6.

1. *The small cause of the victorie of Christ his  
souldiers; 2. howe God is continualie  
present in his Church.*

THAT GOD IN SION MAIE AP-  
PEARE.

**T**HIS sixt and last parte of the present de-  
scription containeth the finall cause whie  
the souldiers of Christ haue got the victorie,  
namelie that God maie be acknowledged to  
bee the defender and keeper of his Church,  
according to the promise, *The gates of hel shall* *Mat. 16, 18.*  
*not overcome it.* Hitherto belongeth that prai-  
er in the 115. Psalm. *Not unto vs, o Lord, not* *Psal. 115, 1.*  
*unto vs, but unto thy Name giue the glorie, for*  
*thy louing mercie, and for thy trueths sake. Where-* *2.*  
*fore shall the heathen saie, Where is nowe their*  
*God?* As if he saide, this blasphemie of men  
which denie the to haue care of thy Church,  
repreffe, giuing-out a testimonie of thy pre-  
sence in the Church.

And, though God doth testifie his presence *God how*  
in y<sup>e</sup> world by his prouidēce, gouernāce, *presens in*  
*and his Church.*



& preservation of the nature of things: yet by certaine peculiar waies hee sheweth that hee is present in the Church, and in euerie of the saintes, as by preserving the ministerie of his worde and sacramentes; by his dwelling in the saintes through faith; by inwarde comfort; by his miraculous defending the against the rage of diuels, and wicked men. Of this presence these places of holie scripture doe beare recorde. *When the Egyptians shal heare it (for thou broughtest this people by thy power from among them) Then they shal say to the inhabitants of this land, for they haue heard that thou Lorde, art among this people, and that thou, Lorde, arte seene face vnto face, &c.* Againe, *Herebie ye shal knowe that the liuing God is among you.* Againe, *That all the worlde maie knowe, that Israel hath a God.* Againe, *That all the gentiles maie vnderstande, howe thou onelie art God in the vniuersal earth.* And againe, *Nowe therefore o Lorde our God, saue thou vs out of his hande, that al the kingdomes of the earth maie know that thou onelie art the Lord.*

Ends of God  
his presence  
in the  
Church.

This presence of God in the Church hath a double ende proposed. One whereof vnto the householde of the Church; the other belongeth vnto strangers and prophane people. And as touching the godlie, or of the householde of faith, this is the ende of God his presence in the Church, namelie the godlie



CHAP. 6. *of the 84. Psalme.* VER. 7.

lie maie be strengthened in faith; that theie maie praise God vnder whose winges theie are secure; that vnder the crosse theie maie call vpon God who is present before them; and that through patience theie maie looke for victorie ouer the diuel, and the worlde. Hence commeth that consolation of great faith, *The Numb. 14. 9.*  
*Lord is with vs, feare them not.*

And as touching those which are without, and prophane folkes, this is the ende of God his presence in the Church, that either they maie ioine themselves vnto the true Church, by repentance, hauing renounced all prophanenes and impietie; or, if they do not so, that their owne consciences maie bee witnesses of their iust condemnation. For it will come to passe at the length, according to the saying of the Psalme, that *they shall be confounded and troubled for euer, yea, they shall bee put to* *Psal. 83. 17.*  
*shame and perishe, that they maie know that thou,* *18.*  
*which art called Iehonah, art alone, euen the most*  
*hie ouer all the earth.* And as it is in another *Psal. 52. 5.*  
*Psalme, Hee shall destroye thee for euer, he shall*  
*take thee, and plucke thee out of this tabernacle,*  
*and roote thee out of the lande of the liuing. The* *6.*  
*righteous also shall see it, and feare, and shall*  
*laugh at him, saying, Beholde the man that tooke* *7.*  
*not God for his strength but trusted vnto the mul-*  
*titude of his riches, & put his strength in his malice.*  
 So y<sup>e</sup> no wil can be imagined either so plagie

Ff 3

or



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CHAP. I.      *The third part*      VER. 8.

or so hurtful, as through sinne to be separated from God; to be turned from the euerlasting fountane of al goodnes vnto y most noisome dunghil of al miseries; from the most comfortable life vnto the most bitter death; finalie, from true happines vnto endles tormentes.

## THE THIRD PART OF THIS PSALME.

### CHAP. I.

*1. The partes of this third part; 2. where-  
upon true praier is to be  
grounded.*

THE thirde part of the Psalme is a praier, wherebie Dauid praieith that the Church maie be defended, it is contained in the 8, 9, 10, and 11. verses; and it consisteth of a proposition, and of a confirmation, of which as they stand we will entreate.

*The eight verse.*

O LORD GOD OF HOSTES, HEARE  
MY PRAIER; HEARKEN, O GOD OF TA-  
AKOB.

This



**T**his proposition of y<sup>e</sup> praier is vpholdē with two reasons, the former whereof goeth before, the other followeth the proposition. For petitions are not wont to bee proponed simple, and nakedlie, but most commonlie they are adorned with argumentes of perswasion, often they are set out with epithetes applied to the thinge which is asked, the more to moue.

The former reason, is contained in these *1. Reason.* wordes, *O Lord God of hostes*, and it is taken from the power of God, as if hee saide; Forso much as thou art that almightie Lorde of hostes, whome nothing can resiste, but all thinges doe yeelde to thy gouernment, it is a verie easie thing for you to maintaine and defende your Church, against all manner enemies which it hath. And therefore I beseech you, shoue foorth this your power in defending the Church against the furie both of the diuels and wicked men, which partlie by snares, and partlie in open feelde doe set-vpon your Church.

The latter reason whereby the petition is *The latter* adorned, and vpholden, is this, *O God of Iaa-* *reason.* *kob.* This reason is taken from the loue of GOD towarde the Church. For when he mentioneth Iaa<sup>kob</sup>, hee hath a respecte vnto the promise made vnto Iaa<sup>kob</sup> the Nephew o<sup>f</sup> Abraham, and to his seede, that is,



to so manie as by the faith of the promise bee receaued into the familie of Iaakob, that is into the Church. And the promise made to Iaakob is founded in the blessed seede Iesus Christ; therfore it is so much as if he had saide: *Hearc my prayer, for our Lord and mediators sake euen Iesus Christ.*

In all our praier let vs haue à considerati-  
on of these two causes; the former whereof  
teacheth how God is able to accomplish that  
which wee desire; the other how that he wil,  
& that because of his fatherlie promise. These  
two causes the Lorde ioineth-together in the  
forme of praier which he commendeth to his  
*Matth. 6, 9.* disciples, when hee saith: *After this manner  
praie yee, Our Father which art in heauen.* For,  
when we saie, *Our father*, we signifie y<sup>e</sup> fatherly  
goodwil of God toward his sonnes, that is to-  
ward al y<sup>e</sup> faithful: And when we ad, *Which art  
in heauen*, we shew y<sup>e</sup> diuine maiestie & power  
of God wherby he is able to do whatsoeuer he  
will. For he will doe whatsoeuer he hath pro-  
mised. For the promise is voluntarie and free.

Furthermore of these two thinges are ga-  
thered. The first is how theie alone can right-  
lie and effectuellie praie, who haue the pro-  
mise; the seconde, that the force of praier de-  
pendeth not vppon the dignitie of man, but  
of the mercie of G O D which prom<sup>is</sup>eth to  
heare all, that through faith vppo<sup>n</sup> the pro-  
mise



mise, doe call vpon him.

Touching the Lorde of hostes; his fight; <sup>\* 1. part, cap.</sup> his armies, and triumphes, looke our annota- <sup>3. Page. 11.</sup> tions vpon the first verse of this Psalme\*. <sup>12. &c.</sup>

## CHAP. 2.

1. *The grounds of praier*; 2. *God heareth the faithful of what calling soeuer.*

*The ninth verse.*

BEHOLD, O GOD OVR PROTECTOR;  
AND LOOKE VPON THE FACE OF THINE  
ANNOINTED.

THE repetition of the praier is also adorned with two reasons, the former whereof containeth both the aboue mentioned, For it is taken both from the power, and also from the willingnes of God. For when he saith, *O our protector, or shield*, he doth insinuate both the power whereby hee can, and the willingnes wherebie God will assist. And when hee addeth also, *Looke vpon the face of thine annointed*: He fetcheth his reason in like sorte from the vertue of the promise. For when God annointed Dauid for king ouer his people, hee promised withall to helpe him so often as through faith hee called vppon him. And there in a certaine Psalme hee saith, *Thou* <sup>Psal. 32, 7.</sup> <sup>pre-</sup>



*Psal. 32. 7. preſerueſt me from trouble. Save thou mee that being ſaued, I maie praiſe thy name. Verie manie ſuch like ſentences are in the Pſalmes.*

Moreouer this reaſon is fitlie applied to euerie godlie man in his lawful vocation. For, as Dauid was called of God vnto the kingdome; and therfore he craueth of God that he would defende his owne ordinance: So euerie one that is called vnto anie function, whether it be ciuill or eccleſiaſtical, ſhoulde perſwade himſelfe that his calling is of God, and therefore that God wil defende his owne ordinance, & heare ſuch as call vpon him through faith. This comfort they doe lacke, which ruſh-vpon euerie function through fraude without lawful calling.

## CHAP. 3.

*1. What an honor it is to be of the true Church of God; 2. Cauſes whie the wicked continue in their ſecuritie.*

*The tenth verſe.*

FOR A DAIE IN THY COVRTES IS BETTER THAN A THOVSANDE ELSEWHERE. I HAD RATHER TO BE OF NO REPUTATION IN THY HOVSE, THAN TO DWELL IN THE TABERNACLES OF THE VNGODLIE.

The



THE reason of the last proposition, *Looke vpon the face of thine annointed*, that is, grant that I, who am made a king of you, maie be restored to my kingly dignitie. And although in this mine exile I coulde get mee the fauor of the kinges my neighbors, yea and dwell & liue pleasantlie together with them: yet more doe I esteeme the Church of God, where the worde is preached, and according to the word of God both praiers be made, and sacrifices offered, than the glorious palaces of kinges: yea and so am I affected, that I woulde chuse to haue the basest and vilest office in the Church of God, than without the Church in the palaces of wicked kinges which neither knowe nor call vppon the God of Israel, to florish with riches, power, honors, and pleasure.

So that this place doeth teach what an honour it is to bee a citizen of the Church of God; so that the most contemptible function in the Church is to bee desired before y<sup>e</sup> greatest glorie of worldlie kinges & princes, which without the householde of God, doe either serue idols, or bee meere Atheistes, knowing none other G O D besides their bellic.

But how came this affection in y<sup>e</sup> most holie King Dauid? The reason of this affection is not scene with the eies of y<sup>e</sup> body, but only with y<sup>e</sup> eies



eies of faith; it is not learned in the courtes, & pallaces of worldlie kinges, but in the sanctuarie of God: as Dauid himself acknowledgeth, *Psal. 73, 16* when he saith: *I thought to know this* (namelie whie the Church is oppressed, and the wicked doe flourish) *But it was too painefull for me, 17. until I went into the sanctuarie of God, then vnderstoode I their endes. 18. Surelie thou hast sette them in slipperie places, & castest them downe into desolation. 19. How suddennlie are theie destroyed? 23. They perished for their sinne: yet I was alwaie with thee, thou hast helde by my right hand. 24. Thou wilt guid me by thy counsel, and afterward receaue me to glorie.*

Dauid therefore by the eies of faith not onelie considereth the glorie of the church, & the future happinesse of the citizens of the same; but also thinketh vppon the most lamentable destruction of those men, who call not vppon God in his congregation. Of both which, that is, of the happines of the Church, and damnation of the vngodlie, Dauid himself speaketh on this wise: *Lo, theie which with- Psal. 73, 27. drawe themselves from thee, shall perish; thou destroyest al them which go a whoring from thee. As for me it is good for me to draw-neere vnto GOD; therefore I haue put my trust in the Lorde God, that I maie declare al thie workes.*

*Whie the wicked goe*

But what is the cause whie so manie mightie men of the worlde, doe not consider their endes,



endes, the better to order their liues as they should? The causes hereof are three, as Paul *on in wickednes.* faith, namelie, the vanitie of mind; the blindnes of their vnderstanding; and the hardnes of their heart. The vanitie of minde bringeth to passe, that such honest things as are thought to bee embraced by à dreame as it were, doe forth-with vanishe-awaie without profite. Blindnes of vnderstanding doth so carrie the awaie, that of those principles of vertue imprinted naturallie in the mindes of men, they followe nothing but errors. And through their hardnes of heart, they are touched with no feare of God. Whereof it is, that with à reprobate minde wee embrace for goodnes in deede, colored good thinges; for true riches, false; vaine glorie for true praise; beastlie and moste filthie pleasure for true delight; and for the right preheminance, vaine arrogancie.

Of this vanitie, blindnesse, and hardnesse, the Lorde by the Prophete Ieremiah, speaketh on this wise: *My people is foolish, these Ierem. 4. 22. haue not known mee, they are foolish children, and haue none vnderstanding; they are wise to doe euill, but to doe well they haue no knowelledge.* Whence it proceedeth that, according to the saying of Salomon, *Their reioice in doing euill, and delight in the frowardnesse of the wicked.* Now what kinde of men Isaiah crieth with à lamen-



Isai. 5. 21.

lamentable voice, Wo, when he saith: *Wo vnto them which are wise in their own eyes, & prudent in their owne understanding.* For one daie through the most righteous iudgement of God they shall bee condemned to euermlasting tormentes. Notwithstanding Epicures which delight wholie in their filthie delighes, either because they thinke there is no God at all; or if there be a God, they suppose hee will not be angrie, seeing hee is all mercifull; or if hee will be angrie, that hee will not alwaies keepe hatred in remembrance, they doe not regarde anie whit the wrath of God. But this extreme vanitie both the daie of doome in the sight of all creatures, of diuels, of Angels, and of men, shall reprocue, and also the verie conscience, which is a witnesse of a iudgement to come doth speake against.

## CHAP. 4.

*1. Whie David chooseth to bee of no reputation in the Church of God; 2. The manifold benefites and blessinges which the sanctes of God enioie, yea in this life.*

*The 11. verse.*

ECAVES



BECAUSE THE LORD GOD IS A SYNNE  
AND A SHIELD, THE LORD WIL GIVE  
GRACE AND GLORIE, AND NO GOOD  
THING WILL HE DEPRIVE THEM OF,  
WHICH WALKE INNOCENTLIE.

THIS is an Actiologie. For it rendreth the  
reason whie Dauid doth choose to bee the  
most abiect in the house of the Lorde, that is  
in the Church, rather than to enioie euen the  
greatest pleasure and delightes in the taber-  
nacles of y vngodlie. And this reason is fetcht  
frō y enumeratiō of the good things or bene-  
fits which are peculiar to the citizens of God  
his Church, the which the forainers not one-  
lie doe lacke, but also are wrapped in the con-  
trarie miseries. Wherefore they are to bee il-  
lustrated by waie of Antithesis, that each maie  
appeare, namelie both howe great the glorie  
of the Church, and contrariwise howe much  
the miserie of those is who are without the  
Church.

1. Blessing of  
the Church.

The first good thing or benefite of the  
Church is, that God himselfe is in the same as  
a most bright Sunne; which thing I do refer  
both vnto the cleare knowledge of God; and  
vnto the affections agreeing with the know-  
ledge, and also vnto the manifold consolati-  
ons



ons which the godlie doe take through the light of this sunne . For as from the Sunne which we do behold, proceedeth to the world both light, heate, and beames, wherebie all things are quickened, and nourished: So from God, who is an inuisible Sunne of the Church, there proceedeth both light, that is à cleare knowledge of God; and heate, that is, the burning affections of hope, faith, and loue; and also beames, which are the manifold consolations wherewithall the soules of the faith- are quickened, nourished, and made merie.

This Sunne, as it ariseth vpon such as feare God: So it goeth-down from negligent, wicked, and prophane folkes . And therefore great heede is to be taken, least the godlie doe suffer this Sunne to be darkened, and hidden from them . For as it is à most certaine token of death to à sicke man; as Hippocrates saith, if he dreame that this visible Sunne is hidden, or obscured: So à most certain death of the soule is nigh at hand, if our Sunne Christe be darkened by abolishing or corrupting of the true doctrine . So that so manie as are destitute of this Sunne, as are all theie which be without the Church, they can not bee otherwise than most miserable . For, they being blinde and ignorant of God, both doe groape in the grosse darkenes of ignorance; and are beaten-downe with an horrible amaze-ment. fo



## CHAP. 4. of the 84. Psalme. VER. II.

of their mindes, when sinne sheweth it selfe  
abroade in their consciences. And although  
the consciences of manie seeme to be seared as  
it were with an hot iron, as if it were voide  
from all feeling of sinne: yet at the point and  
paine of death, it is awakened, yea & it driueth  
the miserable soule vnto desperation.

The seconde benefite of the Church is, that *The second  
blessing of  
the Church.*  
God himselfe who is the Sunne, is also to  
the Church in place of à shielde wherewith  
the householde of the Church are compassed,  
protected, and saued against the kingdome of  
darkenes. Hereof in the 5. Psalme it is spoken,  
where it is saide: *Let all them that trust in thee, Psal. 5, 12.  
reioice and triumph for euer, and couer thou them:  
and let them that loue thy name, reioice in thee.  
For thou, Lorde, wilt blesse the righteous, and with  
fauour wilt compass him, as with à shielde. A-  
gaine, Thou hast giuen mee the shielde of thy Psal. 18, 35.  
saluation, and thy right hand hath staied mee. For  
it seemeth good in the sight of God, that the  
godlie shold not olney be cōpassed about with  
y crowne of his good wil, but also be happie  
through euerlasting blessednes. When Paul  
writeth vnto the Ephesians, Take vnto you Ephes. 6, 16.  
the shielde of faith, wherewith yee maie quench  
all the fierie darts of the wicked, hee signifieth,  
y then we are cōpassed-about with the shield  
of faith, when reteining an vnshakened faith  
of doctri with à confidence of mercie, and*

12.

1. Tim. I, 18

19.

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à



à good conscience, wee fight à good fight.

Now what thing, I praie you can be more miserable than the enemies of God, who haue not this shield? For the king of darkenes hath ful power ouer them, and casteth them down headlong from one wickednes vnto another, til he bring them to vtter destruction.

*The 3. & 4.  
blesing of  
the Church.  
Grace what.*

The thirde and fourth benefites are *Grace*, and *glorie*. For thus hee saith, *The Lorde will giue grace and glorie*. Grace is the fauour of God both pardoning the sinnes of the faithfull for the deathes take of his sonne; & also adorning the Church with an vnspotted garment, namelie with Christ his obedience or righteousness. Nowe forsomuch, as the faithfull doe please through this grace, they, can not bee otherwise than happie and blessed: But they which are without the Church, be destitute of this grace, guiltie, & damned in respect of their wickednes.

*Glorie what.*

Glorie is the attainment of adoption, the inhabitation of the holie spirite, and the hereditarie possession of eternall happinesse. But so manie as bee not within the Church, are the bondslaves of Sathan, moued with the spirite of the Diuell, and reserued for cuerlasting shame.

The fifth good thing, or commoditie of the Church, which the vngodlie doe war, is that which the Psalmist meaneth when hee saith:



saith: No good thing will he deprive them of, that walke innocentlie Here by the fruit, iudgement is giuen of the tree. For a good tree bringeth forth good, and profitable fruite: but a rotten tree can yeelde nothing but hurtful & vnpleasant fruite.

To walke innocentlie, or soundlie, or perfectlie (for the worde which the Psalmist yseth in this place, is oftentimes expressed of interpreters by the worde perfection) is when the man which is iustified, preferreth obedience towarde God before euen the most pleasant thinges of the worlde. This definition maie bee proued out of the 22. Chapter of Genesis. Nowe there is a double perfection of Christians, of imputation, & of obedience. He is perfect by imputation, that beleueth in Iesus Christ; according to that, *Christ is the ende of the lawe, for righteousness vnto euerie one that beleueth.* Hee is perfect by obedience, which loueth obedience to God warde more than all thinges of the worlde. Yet is not this perfection an absolutnes of worke according to the rule of the law: but it is a purpose, an endeuorment, and a studie of the minde, whereby a man daiele more and more goeth forward vnto the marke of perfection.

This endeuorment throught the approbation of God, is called perfection.

Gg 2

And



And that this Christian perfection is to be referred vnto the will, and affection of the heart, these testimonies ensuing doe witnesse:

*Iosh. 24. 14. Feare the Lorde, and serue him in vprightnes & in truethe of heart.* Againe, *And thou Salomon*

*my sonne, knowe thou the God of thy father, and serue him with a perfect heart, and with a willing minde.* Hezekiah in the prophecie of Isaiah, doeth testifie howe hee fulfilled the same,

*Isai. 38. 3. when hee saide, I beseech thee, Lorde, remember now how I haue walked before thee in truethe, and with a perfect hart, and haue done that which is good in thy sight.* And this perfection Paul re-

*1. Tim. 18. quireth when he saith, Fight a good fight, ha-*  
*19. uing faith and a good conscience.* For through

faith the obedience of Christe, which is the fulfilling of the Lawe, is obtained: & a good conscience is kept by a willingnes to obeie, whereby a godlie man preferreth obedience towarde God before all thinges; although mā cannot fulfill the same in such absolute forme as the rule of the lawe doeth require.

Moreouer, when the Psalmist doeth saie: *No good thing will he deprive them of which walk innocentlie,* it is to bee vnderstood concerning the rewarding of the obedience shoven through faith. For in this place hee speaketh not of the causes of saluation; but of the effect of faith, wherewith being iustified, we are saved. And therefore this and such like sentences,

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ces, of which sort there be manie in the scripture, be thus to bee vnfolded. They y walke innocentlie shall not bee deprived of good thinges. Whie so? Because they which walke innocentlie, doe beleue: And al beleeuers are righteous through Christ his righteousness imputed vnto them: To the righteous, life and abundance of all good thinges, in such sorte is proposed, that they shal desire nothing to the consummating of true happines. And therefore so manie as walke innocentlie shall not be deprived of good thinges. After which sort the like sentences are to bee vntied, that wee maie be led from the proper effect vnto the proper cause; and againe, conclude frō the proper cause other effectes adioined and following of the same, as when it is saide; *Blessed are they which suffer persecution for the confession of Christ*: heere mention is made not of the cause of blessednes, but of the effecte of faith, and of that which necessarilie doth followe faith. And therefore the sentence is thus to be opened. They are blessed which suffer persecution for the confession of Christ. Why so? Because they doe beleue. For it is a proper effect of faith to confesse Christe in the time of persecution. But the faithfull bee righteous through Christe his obedience. At. 1 the righteous doe liue, and are blessed by the hope of eternall felicitie. Therefore  
 Gg they



they who suffer persecution for the confession of Christ, are blessed.

Nowe the holie scripture vseth this manner of speech, for two causes. One is, that we shoulde iudge of true and liuelie faith by the naturall properties which it hath, leaste for the true faith wee embrace a fained and false faith. Another is, that we maie be stirred-up with the promise of the rewarde of obedience, the more cheerefullie to doe our dueties, and not waxe negligent in respect of the manifold difficulties which happen manie times, and make manie slouthful.

But touching this point wee haue spoken more at large aboue, where wee confuted the errors of Papistes, who verie naughtilie doe confounde the causes and effectes; and manie times of the qualities, affections, and workes of y<sup>e</sup> saintes, do make the causes of iustification and saluation, whose errors bee ouerthrowen by the pretious bloode of our onelie mediator. For in the matter of iustification al mans merites are quite contrarie vnto the merite of Christ his death.

Last of all, seeing the wicked which welter in their sinnes, fighting vnder the standard of sathan, are deprived of these blessings which the Church onelie is partaker-of, doubtlesse there can bee nothing more miserable than to wander without the Church of God, and

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CHAP. 1. of the 84. Psalm. VER. 12.

and to bee carried from sinne vnto sinne vntill theie fall headlong into euerlasting wretchednesse.

## THE FOVRTH part of the Psalm.

CHAP. 1.

1. *The summe of the fourth part of this Psalm;* 2. *Whie the Church is happie.*

THE fourth part of the Psalm, is a conclusion expressed with an admiration, wherein is declared, howe the true cause of the Churches felicitie is a firme confidence in God.

*The 12. verse.*

O LORD OF HOSTES, BLESSED IS  
THE MAN WHICH TRVSTETH IN THEE.

Hitherto by qualities, affections, and sundrie actions, hee hath shewen who are the citizens of the Church, that shal be blessed, & saued: now he laieth before our eies the cause of iustification, and of happines, namelic, a

Gg 4



trust in the mercie of God, which is ratified in Christ alone. *Blessed, saith he, is the man which trusteth in thee.* This confidence springeth of knowledge according to the saying of the *Psal. 9, 10. Psalme: These that knowe thie name will truste in thee: for thou, Lorde, hast not fauled them that seeke thee.*

But whie is he blessed that trusteth in the Lorde? Because he is the heire of eternal life. Wherefore is he heire of eternal life? Because he is righteous. Whie righteous? For that he is in Christ; and of Christe hath that which the lawe requireth, namelie righteousness according to this sentence, *Christe is the ende of the lawe for righteousness vnto euerie one that beleueth.* And therefore confidence dependeth vpon the promise of free mercie: Free mercie dependeth vpon fatherlie kindenes: Fatherlie kindenes is grounded in the merite of the sonne: the merite of the sonne is the ransom for the sinnes of the whole world; which ransom is by faith applied to man. For as the medicine not being applied vnto the diseased place, bringeth no profite to the sick: So the promise of free mercie in Iesus Christ although of it selfe it be true and strong: yet doeth it not profit man vnlesse he haue faith whereby application is made.

And yet maie it not be thought that application through faith is made in respect of the



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CHAP. I. *of the 84. Psalm.* VER. 12.

the merite, or dignitie of the beleeuing man, but for Iesus Christ his sake, whome man through faith apprehēdeth, that by his blood he maie be purged from sinne, and endued with his righteousness, wherebie God maie accept him. For the lawe hath nothing which it maie accuse in the faithful: Because theie haue the righteousness which the lawe exacteth, and for which it promiseteth life.

Notwithstanding after that man is iustified by faith, he is to liue by the virtue of the *Effects of faith.* spirite of faith. For it cannot be that a man at one time can truely beleue, and liue after the flesh. Therefore saith Paul, *Rom. 8, 10.* *If Christ be in you, the bodie is dead, because of sinne: but the spirite is life for righteousness sake.* Here the Apostle putteth a double effect of Christ dwelling in vs through faith, to witte mortification and life. So then wheresoeuer a liuelie and healthful faith is, there also be the naturall properties of the same. Hence it is that the scripture doth iudge of faith by the properties thereof, and that to the ende, that no man should deceaue himselfe with a vane shew of faith. As therefore we gather the life of the bodie by the motion thereof: So we knowe the life of faith by good workes.

But by the waie diligent heede is to be taken that we do not confound the faith, where-

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bie Christ is apprehended, either with his properties, or with the qualities, affections, or actions of such as are iustified. For theie which so doe, ouerthrowe the doctrine of free iustification.

Moreouer the Hebrew word, wherebie confidence in this place is signified, is opposed against doubtfulnes; and expressed by manie wordes of Paul, among which are these: Elenchos, which is when the minde conuicted with firme reasons touching the truth of God, doth rest it selfe: Hupostasis, wherebie the minde setteth it selfe against all obstacles or tentations; Plerophoria, by which a godlie man is carried with full course into the haven of blessednes; Pepoithesis, confidence, of which ariseth boldnes. For these causes, faith is com-

*Isai. 11. 5.* compared by the Prophet Isaiah to a girdle about  
*Ephes. 6. 10.* the loines; by the Apostle Paul, to a shield; by  
*Hos. 2. 20.* Hosea the Prophet, to a token of marriage; and  
*1. Pet. 1. 7.* by Saint Peter, to golde which is tried in the fire.

## CHAP. 2.

1. Of iustification; 2. The sundrie sortes of testimonies of the holie Scripture concerning iustification.

FOR



**F**Orsomuch as Dauid in this place doth pronounce those blessed that trust in God; and no man can be blessed vnlesse he be righteous. (For the faithful are therefore blessed, because they be righteous; for no man euer yet was, or shalbe blessed without righteousnes, which righteousnes is the cause of life, yea and of saluation, and true blessednes) I thinke it good in this place to adioin à brieue discourse touching the iustification of man before God.

And although this doctrine of iustification is plainlie deliuered both in the Vniuersities, and Temples of this Realme: yet, forsomuch as much darkenes is often mixed to this cleare light, especialie of politike fellowes, and hypocrites, whereof the one sorte applying themselues to the Ciuil Courtes, do measure righteousnes by the measure of reason; and the other putting-on the visor of righteousness, wil bee counted righteous and holie, and neither sort knowe rightlie to iudge betweene those testimonies of Scripture, which properlie belong vnto the causes of iustification, and betwene those other sentences to be applied vnto other purposes, according as circumstances of places, and the analogie of faith shall require; I will propose foure sortes of testimonies of Scripture, which are woont to bee handled in this matter, wherbie it shall mozte eidentlie appeare, what



what is the true sentence of the Church of God concerning the iustification of man before God, and of what account the obedience of the faithful toward God is. The sorts of testimonies be these.

The first is about the extreme right of the lawe according to the rule of G O D his iustice.

The seconde, of the most comfortable equitie of the Gospel according to the promise of grace.

The third, touching the proper and necessarie fruites of faith; and of the properties, qualities, and actions of such as are iustified.

The fourth, of the rewarde of the good workes according to the promises of God. This difference of testimonies being knowen, it wil be an easie matter to iudge of this whole doctrine.

## CHAP. 3.

1. *The first sort of testimonies concerning iustification;*
2. *That no man can fulfil the lawe;*
3. *Against the Pelagians, and Papistes;*
4. *Argumentes that none can fulfil the lawe by the power of nature.*

The



THE first order of testimonies concerneth the extreme right of the lawe according to the rule of Gods iustice, which is the lawe it selfe. Nowe the extreme right of the lawe, is to bestowe life and saluation vppon none vnlesse by the sentence of the lawe hee be pronounced righteous; and also without respect of persons to adiudge so manie to the curse, and wrath of God, and to eternall paines, which haue not yeelded pure, perfect, and continual obedience to the lawe. This right of the law is conteined in the promises & threats added to the lawe of God: And the summe thereof tendeth vnto these two sayinges of Moses; *Curssed be he that confirmeth not all the wordes of this lawe, to doe them;* And *The man which doth them, shal liue in them,* that is, as God condemneth the transgressor of the lawe: so likewise doeth iustifie the fulfiller of the same. For as to bee condemned is by God through the accusment of Moses or the law, the verie conscience of man bearing witness against him named to be guiltie for transgressing the lawe to bee pronounced vniust, and to bee adiudged to eternal death as accursed of God: So to be iustified, is by God, through the quietance of Moses or the Lawe, the verie conscience of man excusing him to bee named not guiltie for fulfilling the lawe, to bee pronounced righteous, & to be adiudged to eternal

*Deut. 27. 29*

*Leuit. 28. 5.*

*Condemnation*

*on what;*

*Iustification*

*on what;*



nall life as blessed of G O D , and that in respect of the couenant betweene G O D and man.

This being set downe, I will propose a demonstration, whereby it shall appeare that no mortall man, since the fall of our first parentes, can legalie be iustified before the tribunal seat of God, Iesus Christ onely excepted, who is both God and man, pure from all sinne, & absolutelie righteous according to the law. And the demonstration is this.

Whosoever doeth perfectlie fulfill the lawe of God, is righteous by the lawe, and heire of eternall life by the promise of God. And contrariwise, hee that doeth not fulfill the lawe, is accursed, and subiect to the wrath of God, and to eternall paines, according to the sentence of the lawe.

But no man since the fall of our first parentes, Christ onelie excepted, was ever found that coulde fulfill the lawe of God.

Therefore no man is righteous by the sentence of the lawe, and heire of eternal life, by the couenant of God, but Christ alone, who beeing free from contagion of sinne, did perfectlie fulfill the lawe: but all other besides him, are by nature subiect to the curse, to the wrath of G O D, and to eternall tormentes.

The maior is proued from the extreme  
right



right of the lawe, that is, from the promises and threatenings of God his lawe. And this no man will denie, as apparent by the worde of God: but the minor is in controuersie. For both the Pelagians, and the Papistes doe reiecte the minor, as vnttrue: but theie builde not both vpon the same foundation. Pelagius, *Pelagius.* because hee tooke-awaie originall sinne, and taught how sin was sent-ouer to the posteritie of Adā not by propagation, but by imitation onely, ascribed to the power of man, y<sup>e</sup> theie could by their natural strength of them selues fulfil the lawe of God, and by the merites of good workes attaine euerlasting life. And, forsomuch as erroneousslie hee supposed that Christ was à meere man, and yet for all that yeelded perfect obedience to the lawe, hee concluded that other men likewise, if they woulde, might obserue the lawe, and thereby be iustified, and saued.

But howe weake, yea howe false the foundation of Pelagius is, the scripture in manie places doeth euidentlie declare. For in that hee saith, howe sinne is sent-ouer to the posteritie of Adam by imitation onelie, it is most vnttrue, as Paule in his first Chapter vnto the Romanes doth most cleerelie teach, where he handleth this verie argument, name-lye that wee are guiltie not by imitation, but by propagation. *Against Pelagius.* As by one man, saith hee, sinne



## CHAP. 3. The fourth part VER. 12.

sinne entered into the worlde, and death by sinne,  
 and so death went ouer all men: for so much as all  
 Rom. 5. 12. men haue sinned. Againe, Death raigned from A-  
 dam to Moses, euen ouer them also that sinned  
 not after the like maner of the transgression of A-  
 14. dam. Are not these wordes quite contrarie to  
 the saying of Pelagius, which imagineth that  
 sinne is sent ouer by imitation onely? Againe,  
 By the offence of one, manie are dead, that is, all  
 which were borne of Adam according to the  
 common lawe of birth. Againe, through one  
 15. which sinned, death and condemnation came tho-  
 rough one offence vnto condemnation. Againe, By  
 17. the offence of one death raigned through one. And  
 again, by the offence of one the fault came on al  
 18. mē to condemnation; & by one mans disobedience  
 manie were made sinners. What can be spoken  
 19. more plainelie? Dauid also hee saith: Behold,  
 I was borne in iniquitie, and in sinne hath my mo-  
 ther conceaued mee. Here Dauid speaketh not  
 Psal. 51, 5. of a certaine sin, of his parents, as though the  
 worke of marriage were a sinne, which is wel  
 knowē to be the holie and lawfull ordinance  
 of God: but of the contagion whereby we al y  
 sort of vs are both conceaued, and brought  
 into the world, polluted because of the offence  
 of our first parentes, in whome the whole na-  
 ture of man is corrupted, and guiltie. There-  
 fore vnto the Ephesians Paul saith, Wee we-  
 by nature the children of wrath, so wel as others.  
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## CHAP. 3.

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The foundation therefore of Pelagius being taken awaie, the building, wherevpon he had builded, doth of it selfe come vnto the ground. So that when Pelagius doth argue thus: *We are borne without original sinne, and onelie by imitating sinful Adam we are made guiltie; therefore by the power of nature we can fulfil the lawe:* the Antecedent is constantlie to be denied, as that which is contrarie both to the course of the whole scripture, & to the iudgement of all good writers.

And whereas the saide Pelagius doth affirme that Christ was onelie man & not God too, and yet notwithstanding yeelded full obedience to the lawe; and therefore others also maie fulfil the same, it is a friuolous argument and ouerthrowne by the consent of the whole Scripture. For the whole Scripture *Christ not a doth commend Christ God and man to vs; meere man, as the Pelagians did teach.* faith he is the onelie sauour; testifieth that he is the beholder of heartes; and acknowledgeth him to be present in all places.

Now y<sup>e</sup> Papists which also denie the minor of our argument, bulde vpon another foundation, to wit vpon a false definition of God his lawe. For with the Pharisees theie thinke that the lawe doth onelie restraine the hande, as theie saie, and requireth onelie outward ciuill workes, which when men doe, theie saie how theie are iust before God, and doe merit

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by



by their obedience eternal life, original sinne being abolished through the death of Christ. And therefore theie define the iustification of the vngodlie, to be à remissiō of sinnes; and à perfection of good works.

But how vane and friuolous this toicng of the Papistes, is, first the Law it selfe, which brideleth concupiscence, doth shewe. Secondlie, Paul compareth the Lawe of nature & of men together, as things cleane contrarie.

*Rom. 7, 14. We know, saith he, that the law is spiritual, but I am carnal, soulede vnder sinne.* By which saie-  
eng he doth signifie, that the carnal man, as

carnall, can not yeelde spirituall obedience to the Lawe. He calleth him carnal, which in another place he calleth à *natural man*, who

*Iude verse. hath not the spirite*, as Iude doth interpret the

19. same, that is, which is not borne anewe by the holic Ghost. Thirdlie the Law it selfe requireth à perfect, pure, and constant loue both of GOD, and our neighbour: which loue vndoubtedlie is not an external and outward worke, but an inwarde and spiritual, ex-  
acting the puritie of affections, which are not to be founde in men that are not regenerate. Last of al, the interpretation of Christ, which he himselfe opposeth against the Pharisees, doth sufficientlie confute this dreame of the Papistes.

Moreouer hauing thus laide open the errors



## CHAP. 3. of the 84. Psalm. VER. 12.

rors of Pelagius and of the Papistes, I wil gather foure demonstrations out of Paul, wherewith I wil confirme the minor of our demonstration, which is, that no mortal man can yeelde no perfect obedience to the lawe of God.

The first is taken from the common corruption of mans nature. For al men from their birth are vncleane and guiltie: nowe seeing from an vnpure and stinking fountaine, there cannot chuse, but issue foule and filthie water, it cannot be, that an vncleane man, can yeelde pure and cleane obedience. For so saith Salomon, *Surelie there is no man Eccle. 7. 22. iust in the earth, that doth good and sinneth not.*

And Iob, *Who can bring a cleane thing out of Iob. 14. 4 filthinesse? there is not one.* For al the sorte of vs do proceede from a sinneful masse. For the effecte cannot be better than the cause. So that this argumēt is strong: *Theie which are vncleane, cannot yeelde pure obedience: Al men by nature are vncleane, Christ alone excepted, who was exempted from the cōmon law of such as are borne: Therefore none can yeelde pure obedience to the lawe of God.*

The second is taken from the general experience, or punishment of guiltines in al mē. *The second argument.* Whosoeuer be subiect to death, which is the punishment for violating Gods law, theie are breakers of God his Lawe; otherwise God

H h 2

should



should be an vniust iudge for punishing the innocent: but now Paul confelleth, *that the*  
*Rom. 2. 2. indgement of God is according to trueth.* But al men are subiect to death, as the to punishmēt for violating Gods lawe, which thing the miserable experience of al men from time to time, doth testific. Therefore al men are breakers of God his lawe. How then can theie be righteous by the lawe?

*The 3. Argument.*

The thirde is taken from the testimonies of Scripture, which are the verie voice of God both in the Psalmes, in Moses, the Prophets, Euangelistes, and writings of the Apostles.

*Gen. 6. 5.* In Moses it is written, *The Lorde sawe that the wickednesse of man was greate in the earth, and al the imaginations of the thoughtes of his heart were onelie euil continualie.* Beholde the fountaine of man his righteousness. Iob saith,

*Iob. 9. 2. I know verilie that it is so: for howe should man compared vnto God, be iustified? If he woulde dispute with him, he could not answere him one thing of à thousand.* The same Iob saith againe,  
*20. If I would iustifie my selfe, mine owne mouth shal*

*Psal. 14. 1. condemne me.* And in à certaine Psalm, *These haue corrupted and done an abhominable worke, 2. there is none that doth good. The Lorde looked downe from heauen vpon the children of men, to see if there were anie that woulde understand, 3. and seeke God. Al are gone out of the waie, they are al corrupt: there is none that doth good, no one*



## CHAP. 3. of the 84. Psalm. VER. 12.

one. Againe, *Who can understand his fautes?* Psal. 19. 12.  
 And againe, *If thou, ô Lorde, straitlie markest iniquities,* Psal. 130. 3  
*ô Lord, who shal stand?* Therefore Dauid  
 praieth, on this wise: *Enter not into iudgement* Psal. 143. 2  
*with thie seruant: for in thie iudgement shal none*  
*that liueth be iustified.* Salomon also Pro. 20. 9  
*hath these wordes, Who can saie, I haue made*  
*mine heart cleane, I am cleane frö my sin?* And y  
 Prophet Isai: *We haue al bin as an uncleane thing* Esai. 64. 6.  
*& al our righteousnes is as filthie cloutes, & we al*  
*do fade like a leafe, & our iniquities like the winde*  
*haue taken vs awaie.* The preaching of repen-  
 tance in the Gospel, is a witnesse of the guilt  
 of al mankind. And the Lord saith, *That which* Ioh. 9. 3.  
*is borne of the flesh, is flesh.* From y Epistles of y  
 Apostles I wil alleage onlie on testimonie out  
 of Paul, who vnto the Romanes writeth after  
 this wise, *We haue alredie proued, saith he, that* Rom. 3. 9.  
*al, both Iewes and Gentiles are under sinne.* As 10.  
*it is written, there is none righteous, no not one.*  
*There is none that understandeth, there is none* 11.  
*that seeketh God.* 12.  
*Theie haue al gone out of the* 13.  
*waie; theie haue beene made altogether unprofi-*  
*table; there is none that doth good, no not one.*  
*Their throte is an open sepulchre; theie haue v-*  
*sed their tongues to deceite; the poison of aspes is*  
*under their lippes. Whose mouth is ful of cursing* 14.  
*and bitternes. their feete are swifte to shed blond.* 15.  
*De, truotion and calamitie are in their waies; and* 16.  
*the waie of peace theie haue not knowne.* The 17.

Hh 3

feare



*feare of God is not before their eyes.* Of these & such like testimonies our proposition is proved, which is, that no man perfectlie can fulfil the lawe of God.

*The fourth  
argument.*

The fourth is taken from the necessitie, and ende of the mediator giuen betwene God and men. For if man by his natural strength could haue fulfilled the lawe of God, he had not needed a mediator. For he had beene righteous by the workes of the lawe; and had by the couenant of GOD obtained eternal life. For it is the couenant of God: *If a man doe my commaundementes, he shal live in them.* But nowe seeing man hath neede of a mediator and reconciler, doubtlesse he breaketh the lawe, and is guiltie, vnrighteous, and accursed. Therefore the scripture, which containeth either the promise, or the exhibition of y<sup>e</sup> Messiah, doth accuse mankinde of sinne, and sendeth vnto the mediator, pacifier, and intercessor. Hence Paul fetcheth an argumēt in his second chapter vnto the Galatians when, he saith, *If righteousness be by the Lawe, then Christ died without a cause:* that is, the Sonne of God in mans nature, in vaine did humble himselfe, euen vnto the death of the crosse, if man by the lawe maie be iustified, whereas the Sonne of God tooke the nature of man upon him, that he might iustifie sinne, bring euerlasting righteousness, and

*Luke. 18, 5.*

*Gal 2, 21.*



and therein cause vs to be adopted into the  
 sonnes of God. Let the Papistes take the  
 lawe in this place for what part it pleaseth  
 them: yet the same conclusion must follow.  
 For whether righteousnesse be by the lawe  
 moral, or by the iudicial, or by the ceremonial,  
 or by altogether, the same absurditie doth fol-  
 low, namelie, *that Christ died without a cause*. If  
 he died in vaine, he was also borne in vaine, &  
 al his benefitie are in vaine. By these foure in-  
 uincible argumentes, the iudgement of the  
 Church, which thinketh together with the  
 whole Scripture, that no man can be iustified  
 by the workes of the lawe, forsomuch as man  
 yeeldeth not pure, perfect, & continual obe-  
 dience therevnto, is confirmed.

Nowe, this being so, to wit, that no man  
 can obserue perfectlie the comaundementes  
 of God; nor by the workes of the lawe be iusti-  
 fied before God, it maie be demaunded, what  
 maie be the vse of the law. For we must of ne-  
 cessitie acknowledge that the lawe is not gi-  
 uen-out in vaine. Vnto this question we  
 must make this answer: Although by the  
 workes of the lawe no man is iustified before  
 God, because no man is able to satisfie the  
 same: yet is there a diuers vse of the same,  
 which is to be considered according to the  
 condition of the states of men. I doe o-  
 mitte the external and political vse, which

*Touching  
 the vse of  
 the lawe.*

Hh 4

is



*Use of the  
Lawe in the  
conscience.*

*Gal. 3. 24.*

*22.*

*Matt. 8. 23.*

*24. &c.*

is to gouerne outward manners by discipline agreeing with the law: because we now are in hande with that vse of the law which concerneth the conscience of man before the iudgemēt seate of God. Therefore before iustificatiō & regeneratiō, this is the vse of the law in the cōscience of man, namely to teach, to accuse, & to condemne. It teacheth both what is to be done, and what is to be auoided of him, that seketh life by the lawe: It accuseth the transgressor; it pronounceth him guiltie, and condemneth; and that to this ende, that the sinner hauing confessed his wickednes, and considered both the wrath of God, and his owne miserie, may sue for fauor, which thing he is not able to attaine of the law, by the strength of nature. Whereby the law is to the wounded conscience an occasion of seeking Christ the Physition. And hereof is the law called *A Schoolemaster vnto Christ*. Hitherto belongeth that of Paule to the Galathians. *The scripture hath concluded al vnder sinne, that the promise by the faith of Iesus Christ, should be giuen to them that beleene.* This selfe same thing doeth the Lord teach in a parable of the debter, where a certaine king doth of his seruaunt, whom he knew was not able to paie his debt, demaunde ten thousand talents due to him by the lawe: which thing he did to the ende that the seruant confessing his pouertie, might flie to the mercie

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mercies of his Lord, thereby to obtaine a general discharge of the whole debt. By this parable the vse of God his law in the consciences of men before free forgiveness of the whole debt and iustification, is depainted. For as this debtor payeth nothing of his debt, but is freely forgiven: so the law in the act of iustification is utterly idle, as y<sup>e</sup> which is neither the cause, nor a parte of our righteousness as it is wrought of vs. But after that man is iustified, *The vse of the spiritual vse of y<sup>e</sup> law is, to prescribe those things which belong vnto a spiritual man, or a rule of spiritual seruing of God. And so the promises of the law be fulfilled in the faithful through Christ.*

These things beeing thus learned, it is no hard thing to refel the arguments of them, who contend that by the workes of the law men are iustified before God. Therefore when out of Moses they do obiekt: *He that doth the commandments shal liue in them*: Therefore by the workes of the law man is iustified: It is to be answered that the argument is untrue. For by the law it must be considered what the law in al respects, or the iustice of God doth require, not what mā is able to do; that we may flie vnto y<sup>e</sup> mercies of God, confessing our weakenes, especialie seeing it is apparent, that no man is able perfectly to obserue the law.

Yet more forceable they do vrge, and they obiekt

*The vse of the Law after mans iustification.*

*A confutation of their argumentes which think that by the workes of the Law men are iustified. Lewis. 13. 5.*



*Mat. 19. 17.* obieſt vnto vs the ſaying of our Lord, *If thou wilt enter into life, keepe the commaundementes.* Hereof theie conclude a condition of keeping the commaundementes of God, and that by keeping the men are iuſtified, yea & ſaued. But what the Lord ment by thoſe words, the parable which euen now we mencioned doth teach. For as y King there exacteth of his debtor ten thouſand talents, and frankelie forgauē the whole det to him which had nothing to paie, but fled vnto the mercie of his creditor: So the the Lorde vnto the proude hypocrite doth ſaie: *If thou wilt enter into life, keepe the commaundements:* to the ende that the hypocrite diſcending into himſelfe, might confeſſe his filthineſſe, and pouertie, and ſo craue pardon; which had he done, he had heard with the ſinful woman, *Theſe finnes are forgiven thee.* We muſt therfore acknowledg how the obſeruatiō of God his cōmaundements is pronounced both by Moſes & Chriſt himſelfe to be the right & moſt readie waie vnto life: but the faulte is in our ſelues, whie by that waie, though it be verie direct, we enter not into life. For the condition cannot be perſourmed of vs, as aboue it hath bene ſhown. So that by the commaundementes the effect is not concluded, becauſe the condition is not obſerued, which is, *If thou doe the Lawe*, but the defect of al men rather, that acknowledging our  
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our imperfectiō, we maie flie vnto the mercie of God. And this is the doctrine of Paul concerning the vse of the lawe before conuersion: *By the lawe saith he, commeth the knowledge of sinne.* Yet this knowledge is not to the ende that we shoulde die in our sinnes: but that we shoulde seeke Christ, as Paul saith in another place, *He hath shut-up al in unbeleefe, that he might haue mercie on al.* Againe, *The scripture hath concluded al vnder sinne, that the promise by the faith of Iesus Christ, should be giuen to the that beleue.* And therefore the obseruation of the lawe is required to iustification, that we maie confesse howe that we haue, neither in our selues, nor of our selues, no righteousness at al: and that through faith we shoulde flie together vnto Christe, *Who is in the ende of the lawe for righteousness to euerie one that beleueneth;* whereof we are nowe to speake.

## CHAP. 4.

1. The second order of testimonies; 2. That works and faith together doe not iustifie; 3. True iustification what; 4. The things required in a iustified man; 5. The causes of mans iustification.

THE second sorte of testimonies of the holie scripture, cōcerning y<sup>e</sup> iustificatiō of mā before God, is euangelical, wherein y<sup>e</sup> most cōfortable e-



Mat. 9. 13.

equitie, according to the promise of grace, is proposed to the penitent sinners: namelie, that Christ came into the worlde to saue sinners, as the Lord himselfe doth saie: *I am come to cal sinners vnto repentance*, that is, vnto conuersion, and that according to the promises made vnto the fathers, and commended vnto the Church of God by wonderful miracles.

But before I declare the iudgement of the true Church touching this matter, I wil reuel the opinion of them, who with the Pharisees compounde Christian righteousness both of workes and faith, as it were of causes and partes, least by their preiudice, our cause be hindered. For doubtlesse it pleaseth political fellowes and ignorant folkes maruellouslie, when the lawe and the Gospel, or faith and workes in the iustification of man before God are coupled-together. For thus theie saie, we are debtors of the lawe, we grant à great defecte in vs, which Christ perfourmeth. Therefore let vs doe what we can, & beg that which is behinde of Christ. And so theie ascribe à parte of righteousness to their owne workes, and merites; and à parte to Christ his merites: So, that some doe participate more, and some lesse of Christ his merites, according as theie doe abounde, or want. Theie who thus doe thinke, doubtlesse haue

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CHAP. 4. *of the 84. Psalme.* VER. 12.

haue no parte of Christ his fauour, as most sacrilegious, who arrogantlie doe take à part of Christ his office, which is to saie, to themselves against whom both the whole Scripture, and the consent of the true Church is opposed.

But in this place let vs onelie set Paul the Apostle, and doctor of the Gentiles against them, who in manie places disputeth to the ouerthrowing of this Pharisaical opinion. As Romaines, 3. *The righteousness of God is made manifest without the Law,* Rom. 4. *The promise that he should be the heire of the worlde, was not giue to Abraham, or to his seede through the Lawe, but through the righteousness of faith.* For if these, faith he, which are of the Lawe, be heires, faith is made voide, and the promise is made of none effect. In which wordes the Apostle most plainelie doth take iustification from the Lawe, yea, and from al workes too; and ascribeth the same to faith alone, teaching that the promise is voide, and faith à vaine fiction, if before God we are iustified by any workes, that is, if the workes of the Lawe be either causes, or partes of our iustification before God. Rom. 10. *Theie being ignorant of the righteousness of God, and going about to stablish their owne righteousness, haue not submitted themselves to the righteousness of God.* And in y chapter immediatelie insuing, he opposeth grace



grace & works in the matter of saluation, so y<sup>e</sup> they cannot stand together, as causes or parts of  
 Rom. II, 6. righteousness or saluation. *If it be of grace (saith he) it is no more of works; or els were grace no more grace: but if it be of workes, it is no more of grace; or else worke were no worke.* For, as Augustine saith, *it is grace no way, which is not free grace*  
 Ephe. 2, 8. *euery way.* Hitherto belongeth that of Paule  
 9. in an other place, *By grace are ye saved through faith, & that not of your selues; it is the gift of god, not of workes, least any man should boast himselfe.* Could any thing be spokē more plainly? Here Paul saith not as y<sup>e</sup> Papists do *of faith and workes*; but he excludeth workes, that grace may be grace; that saluation may be a gifte; and that no man should glorie in the sight of God, as bringing any merit, which should moue god to iustifie him. This boasting is excluded also by the Apostle in another place, where he saith, *where is then the reioicing? it is excluded. By what*  
 Rom. 3, 27. *Lawe? of workes? Naie, but by the Lawe of faith.*  
 28. *Therefore we cōclude that a man is iustified by faith without the workes of the Lawe.*

\* Or in the  
 chapter im-  
 mediatic  
 following.

Hereby I suppose it is more cleere than the daie, that theie do erre, which compound Christian righteousness of faith and workes together, as it were of causes & partes. Moreouer theie, who seke for licentiousnes of life from y<sup>e</sup> doctrine of free iustification, shalbe answered, God willing, in y<sup>e</sup> third sort of testimonies. \*

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CHAP. 4. of the 84. Psalm. VER. 12.

Now then, having laid open the errors touching the equitie of the Gospell, I will plainly deliuer, and shew which is the true waie to be iustified according to the word of God, y<sup>e</sup> is, y<sup>e</sup> gospell. To be iustified therfore according to y<sup>e</sup> Gospell, is, for y<sup>e</sup> beleeuing mā, who is absolued frō al guilt of sinne, & redeemed frō the curse of the law, by God to be pronounced free for the ransome sake paide by the mediator; to be made righteous by the righteousness of the mediator imputed to him, and finaly, to be adiudged to eternal life, as a beleeued sonne in the beloued, free for the mediator Christ his sake.

So then, for him that would be righteous before God, three things are necessarie. One is, that beeing absolued from sinne, & redeemed from the curse of the law, he be a free man; another is, that he haue righteousness, wherby he may in deede be, and be thought righteous; the thirde, that beeing made righteous, he be adopted for a sonne, and be liked and loued of God, as a beloued in the beloued. These blessings no man can giue but God onely; and therfore Christian righteousness is sometime called *The righteousness of GOD*, because it is God that iustificieth; sometime *The righteousness of Christ*, for that his obedience, beeing imputed to vs, is made our righteousness; and sometime *The righteousness of Faith*, for

True iustification what;

3. Things required in iustification.



forso much as it is free, as that which through faith is apprehended, while we beleue the gospel. Therefore the Lord saith, *Repentance and*  
*Remission of sinnes must be preached in my name among al nations.* The remission of sinnes is the verie absolutiō from guiltines, & the redemption from the curse of libertie. With this remissiō two other things are cōioined, namelie righteousness & adoptiō or free acceptatiō vnto life eternal. Hetherto also belong the words  
*Mat. 1, 21.* of the Angel vnto the Virgin: *Thou shalt cal his name Iesus: for he shal saue his people from their sinnes.* Here by the word of saluation, al the benefites of the mediator be vnderstood. But of these things we wil entreate particularlie, the more distinctlie and cleerelie to vnderstād these benefites which we obtaine by Christ.

First therefore we attaine remission of sinnes, as Paul saith, by the blood of Christ. For the obedience of Christ vpon the crosse, is y price whereby the iustice of God is satisfied for the sinnes of al those which through faith do conuert. For so saith Paul: *whom* (meaning Christ)  
*Rom. 3, 23.* *God hath set to be a reconciliation through faith in his blood.* So that y merit of Christ his blood is the cleāsing of sinnes, which blood is therefore a sufficient ransome, because it is the blood of the sonne of God. Therefore in the Acts it is saide: *that God hath purchased the Church with his owne blood.*  
*Act. 20, 28.*

And



And that he which hath remission of sinnes,  
that is, which is absolued from the guiltines of  
sinne, is also redeemed from the curſſe of the  
lawe, and partaker of the libertie of God his  
children, theſe ſentences do approue. *Chriſt*  
*hath redeemed vs from the curſſe of the law, when* Gala. 13, 13  
*he was made a curſſe for vs.* Againe, *Whoſoener* Ioh. 8, 34.  
*committeth ſinne, is the ſervant of ſinne.* If the  
36  
*ſonne therefore ſhal make you free, ye ſhalbe free in*  
*deede.* So then whoſoever do aſcribe euen the  
leaſt merite of cleaſing ſinnes to any other  
thing beſide the blood of Chriſt, they do pro-  
phane Chriſt his blood, and extenuat the me-  
rit of the Lordes death: of which merit we are  
then made partakers, when we belecue in Ieſus  
Chriſt. Therefore Paul doth ſay, *through faith* Rom. 3, 25.  
*in his blood,* that is, when a man knowing the  
promiſe of grace, doth verilie belecue that his  
ſinnes are forgiuen him for the blood ſake of  
Chriſt, he is truelie partaker of the merit of the  
Lord his death, through which he is absolued  
from ſinne; redeemed from the condemnation  
of the law; and ſet free from the bondage of  
ſinne and Satan.

With the remiſſion of ſinnes righteousnes  
is ioyned, wherby the belecuer is iuſtified, that  
is, becommeth in verie deede, and is iudged  
righteous before God. And this righteousnes  
is the ſecond benefit of Chriſt, in our iuſtifica-  
tion. Which righteousnes is nothing elſe, than

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Rom. 10, 4. à perfect fulfilling of the lawe, done indeede  
by Christe, but ascribed or imputed to vs  
that beleue. For so saith Paul, *Christe is  
the ende of the lawe for righteousness vnto eue-  
rie one that beleueth*, that is, so manie as be-  
leue, haue that which the Lawe requi-  
reth, namelie righteousness, but not done of  
them, but imputed to them. For so saith  
Paul; *To him that worketh not, but beleueth  
in him that iustifieth the vngodlie, his faith is  
counted for righteousness*. Now that this righte-  
ousnes that is imputed to vs, is Christ his obe-  
dience, the comparisō which Paul doth make,  
witnesseth. *As by one mans disobedience*, saith  
he, *manie were made sinners: So by the obedience  
of one, shal manie also be made righteous*, meaning  
so manie as beleue. And in another place, *He  
hath made him to be sinne for vs which knewe no  
sinne, that we should be made the righteousness of  
God in him*, that is, Christ was made for vs  
sinne, which is à sinner through the imputa-  
tion of the guiltinesse of al our sinnes to him,  
y we might be made righteous with God, and  
that by the righteousness, not sticking within  
vs, but which, being in Christ, is imputed  
of God to vs through faith. Then we are so  
the righteousness of God in him, as he is sinne  
in vs, to wit through imputation. And this is  
it which Augustine doth saie: *Our sinnes, he  
made his owne sins, that he might make his righte-  
ousnes*



*ousnes to be ours.* Herevnto both Moses, the  
 Psalmes & Prophets, do agree. Moses he writ-  
 teth: *The seede of the woman shal bruse the Ser-* *Gene. 3, 15.*  
*pents head.* Again, *In thy seede (which is Christ)* *Gene. 22,*  
*shal all the nations of the earth be blessed.* This  
 blessing cannot be without y remission of sinns,  
 righteousnes, and allowance of God. If there-  
 fore blessing be through Christ, deliuerance  
 also frō the curse is through him; & through  
 the remission of sinnes (we atteine) imputation  
 of righteousnes and God his fauor. And in the  
 Psalme it is, *They shal declare his righteousnes* *Psal. 22, 31*  
*to a people,* that is, the Church shal preach, not  
 mans righteousnes by workes or ceremonies,  
 but the righteousnes of Christ which shalbe  
 imputed for *righteousnes to so manie as beleue.* *Rom. 10, 4.*  
 The Prophet Isaiah saith, *By his knowledge shal* *Isai. 53, 11.*  
*my righteous seruant iustifie manie: for he shal*  
*beare their iniquities.* This testimonie is verie  
 notable, for it teacheth how sinnes be washed  
 awaie through y sacrifice of Christ; it teacheth  
 y Christ y righteous by his righteousnes doth  
 make others righteous; & it teacheth also y ap-  
 plicatiō is made through y knowledge of the  
 same Christ, y is, through an effectual know-  
 ledg of Christ. And y is effectual knowledge, *True know-*  
 whē to the knowledg of y minde, y beleefe of *ledge of*  
 the heart is ioined. Also by y Prophet Jeremi- *Christ, whar.*  
*ah: is writtē, This is the name wherby theie shal* *Iere. 23, 6,*  
*call him, the lord our righteousnes.* Here y prophet  
 Ii 2 both cō-



cōmendeth Christ his diuinitie, and also pronounceth howe we are iustified through his righteousness. Touching the application, the same Prophet speaketh on this wise: *Blessed*  
*Iere. 17, 7. is the man that trusteth in the Lord, and whose hope the Lord is.* Now he trusteth in the Lord, who beleueth, that being iustified by his righteousness, he pleaseth God. For the obedience of Christ, God and man, is the most absolute perfourmance of the lawe; the which sufficeth al, because it is the righteousness of man who is God. This the Prophet declareth when he saith, *The Lord is our righteousness.* So that from our heartes we must beleue, how the righteousness, wherebie we are iust before God, is not anie qualitie, or action in our selues, but the obedience of Christ imputed to the faithful. So doth Paul most expresse distinguish betweene y righteousness of man, and of Christ, when he  
*Phil. 3, 8. saith: I doe iudge al thinges but dōing, that I might winne Christ, and might be founde in him*  
*9. not hauing mine own righteousness which is of the lawe, but that which is through the faith of Christ, eue the righteousness which is of God through faith.*

Nowe, if we haue remission of sinnes, and righteousness through faith, to wit perfecter righteousness, which is of Christe Iesu, doubtlesse we are no more vnder the  
*Dem. 27, 26* nable sentence of the lawe, which is, *Cursed*



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CHAP. 4. *of the 84. Psalm.* VER. 12

*sed is he that confirmeth not al the workes of the lawe, to doe them. And this meaneth Paul where he saith, We are vnder the lawe (which condemneth) but vnder grace (which iustifieth.)* *Gala. 3, 10.*  
*Whie so? For that as through the offence of one* *Rom. 5, 18.*  
*(to wit Adam,) the fault came on al men to condemnation: so by the iustifieng of one (namelie Christ) Grace abounded towarde al men to the iustification of life. That is, As the sinne of Adam was the cause of condemnation vnto eternal death: So the righteousness of Christ is the cause of iustification vnto eternal life. Now then, as Paul saith, there is no condemnation to them that are in Christ Iesu. For theie are free frō the lawe of sin & of death, through Christ the deliuerer.* *Rom. 8, 1.*  
2.

The third thing which we saide was required, for to make a man righteous before God, is, that being adorned with Christ his righteousness, he be adopted for the sonne of God, and accepted vnto eternal life. For, as by faith hee obtaineth remission of sinnes, and righteousness: so likewise by the same faith, we obtaine the right of adoptiō, and the dignitie of Gods children, according to that of Iohn, *He Ioh. 1, 12.*  
*gave power to be the sonnes of God, euen to them that beleue in his name, That is, he conferred this heauenlic honor vpon the faithful that thei both be, and be counted the sonnes of God. And Paul: ye haue not receiued the spirite* *Rom. 8, 15.*

Ii 3

of



of bondage to feare againe : but ye haue receined the spirite of adoption, wherbie we crie, *Abba,*

16. *Father.* The same spirite beareth witnes with our spirit, that we are the children of God. If we

17. be children, we are also heires, euen the heires of God, and heires annexed with Christ. More-

*Adoption.*

ouer, this our adoption is two māner of waies to be considered, to wit, as it is in the life begun through faith; and as it shalbe consummated whē the bodies shal rise againe. Both these adoptions haue their glorie. For by the adoption begū we haue peace with God, which is, not onelie the reconcilment of vs with God; but also à quiet conscience in Iesu Christ; we haue accessē vnto god, through our Lord Iesus Christ; & we haue too à firme trust, that God hath à care of vs, as his childrē, so that al thinges

*Rom. 8, 28.*

*worke-together for the best to vs, yea such things as doe seeme most bitter. Wherof it is, that the saintes, euen in the crosse, wherebie theie are made like the onelie begotten Sonne of God, doe reioice; according to the saying of Paul:*

*Rom. 5,*

3. *We doe reioice in tribulations, knowing that tribulation bringeth forth patience; and patience, experience; & experience, hope; and hope maketh not ashamed, because God loueth vs.*

*Rom. 8, 23.*

Of the adoption hereafter to be consummated Paul speaketh on this wise: *Euen we doe sigh in our selues waiting for the adoption, euen the redemption of our bodies. This redemption*

*tion*



## CHAP. 4. of the 84. Psalme. VER. 12.

tiō of the bodie, in the same chapter somewhat afore, the Apostle defineth to be *the glorious libertie of the sonnes of God*, that is, the ful glorie, wherein the childrē of God, being freed frō al euil, shal euerlastinglye and blessedlie inioie the most comfortable sight of God. Of this longing for glorie the Apostle speaketh when he saith: *We reioice vnder the hope of the glorie of God.* Together with this adoption, the which at the last iudgement shalbe perfected, formal righteousness, wherebie we shalbe like vnto God for euermore, is ioined. Which righteousness the Apostle saith we doe waite for, when he saith: *We through the spirit waite for the hope of righteousness through faith.* And what māner of righteousness that shalbe, Iohn declareth in these wordes: *We knowe that when he shal appeare, we shalbe like him*, euen holie, righteous, chaste, and blessed for euer and euer. 21

Out of the things which hitherto we haue spoken, touching the iustification of man by the method of composition, this definition maie be framed. Man his iustification before God is an absolving of the beleeuing man from sinne; an imputation of Christ his righteousness; and a receiuing of him vnto eternal life freelie for Christ his sake. Rom. 5, 2.

Nowe the more fullie to open this our iustification, let vs in order. yet verie brieflie, beholde the causes. The cause therefore Gal. 5, 5.

Ii 4.

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preparing is y<sup>e</sup> preaching of the gospel, which maketh vs to acknowledge and to feele our infirmitie, & iust damnation. The which sense Paul doth terme *the spirit of feare*, because at  
Rom. 8, 15. the preaching of the law it is raised vp in men through the holie spirite.

When Peter in the Acts vpon the day of Pentecost, had accused his countreimen the Iewes, for violating both tables of the Lord, they con-  
ceiued in their minde the spirit of feare, that is, a wonderful dolor and grieve, or pricking in their consciences for their sinnes. Therefore after-  
ward in their perplexitie, doubtfulnes, and  
Act. 2, 38. despairing as it were, he biddeth thē *to amende their liues, and be baptized euery one of them in the name of Iesus Christ*, which was in deede a preaching of the gospel. This conuersion is made through faith, which men do conceaue through the holie ghost, when they hearken vnto the gospel. By this faith Christ wholly,  
who of God is made vnto vs *wisedome and righte-  
ousnes, and sanctification, and redemption*, is con-  
1. Cor. 1, 30. ceaued, that he that reioyceth, doe reioyce in the  
3<sup>d</sup>. Lord, and praise him euerlastingly. And this is that knowledge of saluation, hid from the wise and men of vnderstanding of this worlde, but reuealed to the Church, through the worde of the gospel.

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CHAP. 5.

1 The thirde sorte of testimonies; 2 How good workes do iustifie; 3. Wherein we and the Papists do differ about good works.

ALTHOUGH the fruite of the righteousness of faith, is neuer to be separated from faith: yet with al diligence is it to be distinguished from our iustification. For the proper benefit of Christ, which we obtaine by faith alone, is one thing; and our due obedience, which, as the fruite out of the tree springeth from faith, through which we be regenerate, & borne the sonnes of God, is another. Wherof it is that by the natural properties that it hath, we iudge of a liuely faith; euen as by the frute we iudge of the tree. Hence it is, that in this order of testimonies, the worde *to iustifie*, hath another sense, than in the afore mentioned orders it had. For in this place *to iustifie*, signifieth to shew and declare a man to be righteous. As in the Epistle of Iames man is saide *to be iustified by workes*, because through workes he sheweth and declareth himselfe to be righteous. And in the scripturs oftentimes theie are pronounced blessed, which giue themselues to good workes: not that good workes be causes, or do merit happinesse; but for that they are true tokens

*Iustification  
what.*

*Iam. 2, 24.*



- kens of their cause, which is faith, or the spirit  
**Rom. 8, 14.** of faith. *For so many as are led by the spirit of God, they are the sonnes of God.* And hence it is that the Lord in the gospel after Matthew saith,  
**Mat. 5, 5.** *Blessed are the meeke; blessed are the merciful;*  
**7.** *blessed are the peacemakers; blessed are the patient.*  
**9.** For these virtues, if they be true, and not hy-  
**10.** pocritical shewes of virtue, do proceede from faith, whereby righteousness is laid holde on; and they be vndoubted markes of the children of God, declaring the adoption. Therefore this rule is to be helde in memorie: when diuers effectes doe depende alike of one and the same cause, the consequent doth holde from one effect vnto the other, because of their common dependance. In Luke it is written, of the sin-  
**Luk. 7, 47.** ful womā, how *many sinnes were forgiven her: for she loued much.* Now, because both, I meane remission of sinnes, and loue, depend of faith, as of a proper cause, the argument is good from loue vnto the remission of sinne, because of their common dependance. Sophists, who thinke that Christ descended from the cause vnto the effect, and made loue the cause of remission of sinnes, do peruert the meaning of Christ: as by the parable which the Lorde bringeth forth before them, it is manifest.  
**Luk. 7, 41.** *There was a certaine lender, saith he, which had two debtors: the one ought five hundred pence,*  
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and the other sistie: when they had nothing to pay,  
 he forgave them both. Which of them therefore,  
 tel me, wil loue him most? Simon answered, and  
 saide, I suppose that he, to whom he forgave most.  
 Afterwarde, he saide to the woman, Thy faith  
 hath saved thee, goe in peace. Doth not the Lord  
 here plainly declare, that remission of sinnes  
 doth go before loue, and both, to wit, remis-  
 sion and loue to depende of faith, as of their  
 verie cause? For many times effectes, whereof  
 some doe follow others, which notwithstanding  
 shoulde be referred vnto their proper  
 cause, to auoyde the confusion of causes and  
 effects, be ascribed to one and the same cause.  
 Hitherto belongeth the rule of Augustine,  
*When, saith he, we do finde such places in the*  
*Scriptures as do seeme to attribute righteousnesse*  
*to workes, special regarde must be had vnto the*  
*foundation from which they do spring.* And when  
 they proceede from faith, they are to be as-  
 cribed vnto the roote. For example, Blessed  
 is he that iudgeth wisely of the poore; the  
 Lorde shal deliuer him in the time of trouble.  
 Here mercie toward the needie and poore is  
 not set for a cause of blessednesse. For mer-  
 cie is a particular worke whereby the law of  
 God is not satisfied. But such manner of  
 speech Dauid vseth, because the effecte is a  
 most certaine argument of the cause it hath.

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So that the man which hath mercie on the poore is blessed, because he beleueth. Now then through faith he pleaseth, the worke also pleaseth; not for the perfectnes thereof, but for that God accepteth it; because the person is not vnder the lawe, but vnder grace.

And that it is necessarie, that the workes, which God accepteth of, must proceede from  
*Rom. 14, 23* faith, it is manifest. *For whatsoever is not of*  
*Heb. 11, 6.* *faith, is sinne.* And, *without faith, it is impossible*  
*Ioh. 15, 5.* *to please God.* The Lorde himselfe doth saie,  
*4* *Without me ye can doe nothing.* *As the branch*  
*cannot beare fruite of it selfe, except it abide in*  
*the vine:* No more can man doe anie thing, vnlesse he abide in Christ through faith. For before we be regenerate, we are euil trees,  
*Mat. 7, 18.* *Which cannot but bring forth euill fruite; wee*  
*Eph. 2, 3.* *are the children of wrath,* and dead in sinne; we  
*Rom. 8, 7.* *are flesh, whose wisdom is enmitie against God;*  
*1. Cor. 2, 14* *we are natural mē, which perceiue not the things*  
*of the spirit of God.* And therefore whatsoever God promiseth to such as do good works, that must not be promised indifferentlie to all; but onelie to such as obeie through faith. For, seeing the iust doe please by faith, theie doe necessarilie bring forth the fruites of righteousness of faith, namelie good workes, which no more can be separated from the righteousness of faith, than the natural propertie from the subiect. Wherefore as the argument is  
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## CHAP. 5. of the 84. Psalme. VER. 12.

alwaie good from the subsistence of anie subiect, vnto the natural propertie of the same; and contrariwise, the propertie being set, the subiect of necessitie must be seene: so faith which iustifieth man, being set, good workes, which are y<sup>e</sup> properties of y<sup>e</sup> spirit of faith, are necessarilie set. And againe, good workes being set, faith, frō which theie do spring, must needs be set: So whersoever faith is not, good workes are not, & wher good workes be not, ther is not faith, the cause of good workes. Therefore faith Paul, *Fight à good fight, hauing faith and à good conscience, which some haue put awaie, and as concerning faith, haue made shipwracke*. So often then as promises doe seeme to be annexed to good workes, we are to make recourse vnto the roote, and ground, namelie faith. For, as there be two beginnings of thinges, one is that theie be; the other that they be known: so faith, as the beginning of being, worketh so, that thou art righteous; and good workes, as the beginning of knowledge, bring it to passe that thou art knowne to be righteous. Hence the Lorde at the last daie wil propose the beginning of knowledge to the righteousness of faith which shalbe apparent in the sight of al creatures. For thus he wil saie: *Come ye blessed of my father, inherit ye the kingdome prepared for you from the foundations of the world. For I was an hungred, and ye gaue me meat; I thirsted, and ye*

1. Tim. 1,  
18.  
19.

Mat. 25, 34  
35.



ye gaue me drinke; I was a stranger, and ye lodged me. I was naked, and ye cloathed me; I was sick, and ye visited me; I was in prison, and ye came vnto me. Here the Lorde wil not haue the workes of mercie toward his members, to be merites of the heauenlie kingdome; but by certaine tokens he declareth who are the sonnes of God, vpon whom the kingdome of God frelie for Christ his sake without any merites of man, shalbe bestowed. For so  
*Rom. 6, 23.* faith Paul, *The gift of God is eternal life, through Iesus Christ our Lord.*

And although by that which hitherto hath beene spoken, it is none harde thing to iudge howe our doctrine concerning good workes differeth from the papistical imaginations: Yet that the more distinctlie and particularlie this difference maie be seene, I wil adde somewhat more here-vnto, and that for two causes: the firste, to shewe the vanitie of those men, who hearing that both we, and the Papistes doe require good woorkes, doe thinke that we strue not about matters of importance, but onelie about words, and that of pride onelie to gaine-saie. Wherebie theie doe sufficientlie bewraie themselues to know nothing touching this controuerfie of so great importance, vpon which al our saluation doth depend. Secondlie, that godlie auditors maie be rightlie instru-



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CHAP. 5. *of the 84. Psalme.* VER. 12.

instructed in this matter, and necessarie doctrine; & maie haue alwaie in a readines wherewith to answer such as indeuour to ouerthrow our religion, and slaunder the same without reason, either of meere malice, or of grosse ignorance.

The difference therefore betweene vs and the Papistes touching good workes consisteth in foure thinges, to wit, in the matter, efficient causes; in the manner; and in the oft doing of good woorkes. If we shal proue this thing by euident argumentes, I thinke there is none but wil graunt, if so be he wil yeelde vnto the truth, rather than to the vanitie of his own minde, that for iust causes we are prouoked thus to contend.

The firste difference therefore is taken from the matter of workes. For the Papistes doe place their chiefest workes, and worship in the traditions of men, the which theie preferre before Gods comaundementes: which traditions for al that partlie be in their kinde indifferent, as appointed fastes, and certaine songues, but in their vse and ende vtterlie wicked; because theie put a confidence in them, while theie perswade themselves that by obseruing of them, theie doe merite the remission of sinnes: partlie theie are superstitious, & meerlie ethnickal, as hallowing of water, of fire, of herbes, of candles with infinit such

*1. Difference concerning the matter of good workes.*

*Of Papistes workes what the chiefe.*

*Papistical traditions of what sorts.*



such toies, wherevnto also theie doe ascribe the power to abolish sinne, and driue awaie diuels: and partlie theie are apparantlie wicked, as such are that are contrarie to the word of God, as is the inuocation of saintes; the marchandise of masses; the worshipping of Images; the bearing about, & adoration of bread. These and the like traditions, the Papistes with fire and sworde doe vphould, caring little or nothing at al for the breach of Gods his commaundements, as euidentlie appeareth by the verie punishmentes which theie doe appoint. For in the Papacie the contempt of the idolatrous Masse is more sharpelie punished, than adulterie or incest. A much more heinous offence is it among the Papists to eate flesh vpon a Fridaie, than to kil a man vpon anie daie. Wherebie it is apparent that the Papistes doe preferre their traditions before the commaundementes of God: which thing is the proper note of Antichrist. For, as theie contemne the sentence pronounced against the Pharisees, which is, *Theie worship me in vaine, teaching for doctrine mans traditions*: So theie doe rashlie arrogate to themselves power to make lawes in the Church of God: which thing is doubtlesse none other thing than to exalt theselues aboue God, who chalengeth to himselfe alone the authoritie to enact lawes in his owne kingdome.

But

*Howe the  
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note of An-  
tichrist.*

*Mark 7, 7.*



But we doe submit our selues to God, whose <sup>The princ-</sup> commandments we both doe beleue, and <sup>pal good</sup> teach also to be the rules of good workes. <sup>workes of</sup> But the commaundementes and traditions of <sup>Protestants.</sup> men, we do not acknowledg for the seruice of of God, but rather with Paul we pronounce them to be *the doctrine of diuels*. For this commaundement of God, *Walke in my preceptes, and not in the preceptes of your fathers*, we doe preferre before the authoritie of al men whatsoever, and of Angels. Nowe let the godlie reader iudge, wether it be more conuenient to yeelde to the Papistes or to vs, in the matter or substance of good workes. For my part, I thinke no man is so mad, as to obeie men, who both can deceiue, and maie be deceiued, rather than God that cannot erre.

The second difference is fetcht from the <sup>2. Difference</sup> efficient causes. The Papistes with the Pelagians, doe imagine good workes to proceede <sup>of good</sup> from free wil. For theie doe teach that men <sup>workes.</sup> before regeneration, by their pure natural <sup>The efficiēt</sup> powers, can doe good workes (which theie <sup>cause of Pa-</sup> doe cal merites of congruitie) and by them <sup>pistical</sup> merite fauour, Whose error by euident <sup>workes.</sup> proofes drawne from the word of God, we haue aboue \* confuted.

But we with Christ, the Prophets, and <sup>\* Chap. 3. of</sup> Apostles, doe affirme that no good workes, <sup>this last</sup> at the seruice of God, can be wrought before <sup>part.</sup>

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wee be regenerated. For Christe doth saie,  
*Ioh. 15, 5. without me ye can doe nothing.* Moses and the  
 Prophetes doe pronounce the hearte of man  
*Phil. 1, 6.* naturallie to be wicked. Paul he saith; *I am*  
*perswaded, that he that hath begunne this good*  
*worke in you, wil perfourme it until the daie of*  
*Phil. 2, 13.* *Iesus Christ.* And in another place, *It is God*  
*which worketh in you both the wil and the deede.*  
 These wordes doe plainelie witnesse howe  
 good works doe not proceede frō nature, but  
 from grace; which thing howe it is done, we  
 nowe brieflie wil declare. Three things ther-  
 fore vnto the actiō of virtue, or a good worke,  
 namelie iudgement of minde, wil, and power,  
 be required. The iudgement of the minde,  
 God, by his light, that is, by his word, wherein  
 the holie spirit worketh, doth inlighten, that  
 we maie both knowe what pleaseth, and what  
 displeaseth God, a certaine some whereof is  
 proponed in the tenne commaundementes,  
 and more at large are opened in the writings  
 of the Prophets and Apostles. And this is it  
*Psal. 119,* which Dauid saith, *Thy word is a lanterne vnto*  
*109 my feete.*

*The wil of*  
*man.*

Secondlie God maketh the wil of the wic-  
 ked, good, while he doth renue the same  
 in the regenerate by his holie spirite. The wil,  
 as it is a natural facultie, hath in it selfe no qua-  
 litie at al; but is altogether such, as y<sup>e</sup> is which  
 it imbraceth. If the thing be good, the w<sup>il</sup> is  
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good; but if the thing be euil, it is euil. And therefore Damascene doth rightlie define it, *That the wil it selfe is of nature: but diuerslie to wil, is proper to the person.* And Chrysostome, *The wil is ingrafted and bredde in vs by nature, and it is also of God.* And the wil of this or that thing is ours, and our iudgement, that is not of nature, but of the person. But now, when the state of the person doth change, the qualitie of y wil must change also of necessitie. But that the person is wicked, as that which is led by the sense of the flesh, and vnderstandeth not the thinges which are of the spirit of God, before regeneration, it hath aboute \* beene declared. And therefore \* *In the 3<sup>e</sup> Chap. of this 4. part.* there is no doubt, but the wil of a person not iustified, is euil, that is, wicked, set againste God, the slaue to sinne, albeit it worketh freelie, and not constrainedlie. For voluntarilie it chooseth euil for good things. This will of man, before regeneration, would haue God altogether either not to be able, or not willing to reuenge, or ignorat altogether of y wickednes it hath committed. And therefore that woulde that he were not a God, which so much as in it is, would haue him to be either of no power, or not righteous, or ignorant. Cruel, and altogether cursed malice is it, to desire that the power, iustice, and wisdom of God should perish.



But, forsomuch as in iustification, man is at once both regenerated, and made à newe creature in Christ Iesus, according to the manner of this newe state, the wil of the person taketh à newe qualitie, so that the wil which before regeration was euil, the slaue of sinne, and enemie to God, is nowe made good, free, à friend of God, and deliting in his commaundements. For the minde being lightened by the worde, and the heart through faith being purified, the wil commaundeth those thinges, which the sound iudgement of the mind doth allow, and wherevnto the pure affections doe incline. Therefore as the regenerate man is à newe creature: so the wil of à newe man, is created anewe by the holie Ghost; euen as

*Psal. 51, 10* Dauid declareth when he saith: *Create in me à cleane heart, ô God, and renue à right spirit within me.* By the hearte he vnderstandeth both pure affections, and also à wil obeying pure affections: by à right spirite he meaneth the election of the wil, and purpose in that which is good. So that it is the worke of God his spirit, that the wil is made good where it was euil; which being made good, it worketh cheerefullie (yet through grace) and not constrainedlie, otherwise wil should not be wil.

In the thirde place, the iudgement of the minde being reformed by the word; and the wil renewed through the holie Ghost, the  
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Strength also by little & little is restored, and, according to the measure of faith, doe grow, wherbie we begin to doe somewhat which pleaseth God, although in this life we shal neuer be able to satisfie the lawe, according to the rigor of his iustice. The repairing of this strength is wrought by the virtue of the death, burial, and resurrection of Christ in the faithful. This virtue of Christ is after à sorte depainted in our baptisme, as Paul teacheth in his 6. chapter vnto the Romanes. Moreouer, when the person which is iuste through faith, keepeth à good conscience, and thinketh continualie of going forward, his defections are wel taken; for he is not vnder the lawe, but vnder grace.

The thirde difference betweene the Pa-  
pistes and vs about good workes, is taken  
from the manner. For theie doe thinke that  
to be a good worke, when that is externallie  
done, that is commaunded. For theie re-  
quire no more vnto the forme of à good work,  
than the action it selfe.

3. Differēce  
about good  
workes.

But wee with Augustine doe pronounce,  
that à worke ought then to be called and  
thought good, when the thing commaunded  
is done as it should be, according to the mind  
of the commaunder. The hypocritical Pha-  
risee giueth almes; and the iustified Publican  
giueth almes in like sorte. His, that is the

Kk 3

Phari-



Pharises almes the Papists define to be a good worke; whereas before God it is abominable: but we pronounce the Publicane his almes a good worke, not onely because it is commanded, but specially because through faith, whereby the Publicane was iustified, it was done to the glorie of God. And therefore it hath the forme of a good worke, when the worke commanded of God, by a person iustified through faith, is done principaly for God his glorie. And a worke so done, whether it be an inward or an outward work, is the spiritual seruice of God.

Moreouer, wheras certain ciuil works, done euen of such as are not iustified by faith, are profitable and do good to manie, and therefore thought good works I grant they are so caled, and be such too, but in vse, not in seruice. For whatsoeuer an impure person doth, it is vn- pure & abominable before God. And though God sometime doe recompence such workes with rewardes, he doth it for the vse sake, not because they are the seruice that pleaseth him, or be good of themselves.

*A. Differēce  
aboue good  
workes.*

The fourth thing wherein we dissent from the Papists in the doctrine of good workes, is y diuersitie of ends. For they do appoint other endes of good workes than we do, which folow the direction of God his worde. For they say good workes are to be done, y we may deserue fauor,



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CHAP. 5. of the 84. Psalme. VER. 12.

fauor, & be iustified through our works before God. But how false & absurd this Pharisaical opinion is, we haue already in the first order of testimonies declared. That no works do merit fauor iustificatiō, it is hereby manifest, because *an euil tree cannot bring forth good fruite.* Therefore *Matt. 7, 18.* what can a mā not reued, seeing he is wicked, vnpure, without vnderstanding, vnprofitable, merit by vnpure works? Again, if a man be iustified by works before God, it must needes of necessitie be, either because he fulfilleth y<sup>e</sup> whol law, according to y<sup>e</sup> rule of God his iustice, or in respect of particular obseruing som certaine commandement. But each is false. For as aboue \*we haue proued, no mortal man can fulfil the whole law of God, neither before conuersion *\*Chap. 3. of this fourth part.* nor after. Secondly, it is manifest that none is iustified by a particular fact, both because it is not the fulfilling of the law, which is required vnto y<sup>e</sup> righteousness of the law; & also for that *he which faileth in one commandement, as Iames lam. 2, 10, doth say, is guiltie of al.* Then seeing no man may be iustified neither by the whole law, nor by a part of the same, in vane doe the Papists contend, that the ende of the lawe is, that men by their owne workes should be iustified in the sight of God.

But we do teach that good workes be therefore to be don, that being iustified by faith, we *The true ende of good workes.* may

Kk 4



may giue due obedience to God, as children to a most louing father; that we may be founde liuely branches, and bearing frute in the true vine, which is Iesus Christ; that men seeing our good workes, may glorifie God, and be prouoked vnto wel doing by our example; that through good workes we may be directed vnto y<sup>e</sup> hauen of blessednes; that by good workes, as by an vndoubted marke of Gods children, we may shew our selues enemies to Satan, who in baptisme we renounced; y<sup>e</sup> we may encrease y<sup>e</sup> ioy of the angels in heauen, which are much delighted with the repentance of men, and with holines of life; and that by workes we may be knowne, and declared to be truly righteous, that is, that we be not deceaued with a vaine shew of faith, as it happeneth vnto hypocrits, as Iames in his seconde chapter declareth; for whom to be iustified is to be declared and acknowledged righteous before the world. *Abraham beleened, and is was imputed vnto him for righteousness.* Bu when at the commaundement of God, he was readie to kil his onely sonne, by his willingnes to obey, he declared how he was righteous, not onely to others, but also to himselfe. For liuely faith hath this propertie, that it preferreth obedience toward God before al worldly things, be they neuer so deere, as appeareth in Abraham. So that he which is so affected, that he desireth nothing so much

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CHAP. 5. *of the 84. Psalme.* VER. 12.

as to obey God, and to preferre obedience to him-ward before al things els, he hath a most certaine token of a liuely faith, and of the spirit of Christ, wherby he is moued, dwelling with in him. *For so many as are led by the spirit of God, Rom. 8. 14.* faith Paule, *they are the sonnes of God*, to wit, through faith, a true note wherof is that motion of the spirite, wherby we are moued to yeelde obedience to God with al readines; although we continually do feeble a combat of the flesh with the spirit, which fight vndoubtedly in this life, shal neuer cease.

The summe of this difference, tendeth to this point. The papists do make workes to deserue and to procure saluation: we with Paul number them among the effectes of faith, and fruits of the righteousnes of faith. The Papists doe place the perfection of righteousnes in workes; we define them to be an obedience begun, pleasing God, because of the persō that is righteous, which obedience can no more be separated from free iustification, than the natural propertie from the subiect it hath, as heate from fire, as aboue hath been shoven.

## CHAP. 6.

- 1 *The fourth order of testimonies;*
- 2 *The rewardes promised vnto good workes.*

The



THE fourth order, as we proposed, is touching the rewarde of good workes, according to the promises of god, which the godly, without iustification, do lawfully behold, and through faith expect the things promised, as  
*Numb. 11, 26.* Moses is written by faith to *haue had respect vnto the recompence of the reward.* Moreouer, the rewarde is promised to good workes, sometime simply to euery man, sometime specialy to this or that man for a particular worke, which is obedience in some certain thing. And that rightly without error we may iudge of such comon and special promises, this principle is to be kept in minde, namely, that al promises without Christ be to none effecte. For, if as Paul  
*2. Cor. 1, 20.* saith, *al the promises of God are in Christ yea and Amen,* that is, firme and ratified; it foloweth, that no promises without Christ can take effect & be firme. Whereof this also is gathered; that none obedience without Christ, doth merit reward. Now this foundation being cast, let vs entreate of the promises of rewarde, according vnto the difference which we haue proposed.

Therefore when reward is promised simply or in general to euery man for good workes, as when both in the Psalmes, and also in Paul it is said, *He wil reward euery one according to his workes*, the promise must be applied by a distinction. For such a promise hath a double respect.

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CHAP. 6. *of the 84. Psalme.* VER. 12.

respect. Because it is to be referred either vnto the vnregenerate, or vnto the regenerate. If it be applied vnto the vnregenerate, which are without Christ, by the principle which we haue set downe, it must needs folow that it is neither ratified, nor performable: wherefore it is referred vnto the first order of testimonies. For it proponeth the iudgement of the lawe concerning the rewardes of good workes. But forsomuch as an impossible condition, namely, *if a man do my commaundements, he shal liue* *Leuit. 18, 5.* *in them*, is annexed, it cannot be, but that the vnregenerate are subiect vnto this damnatorie sentence of y<sup>e</sup> law, *Cursed is every man that con* *Gala 3, 13.* *tinueth not in al things which be written in the* *Deut. 27, 26* *booke of the law, to do them.*

But if such a promise be referred vnto the regenerate in Christ, the promise is firme and perfourmed, *in whom al promises are yea and Amen.* *2. Cor. 1, 20.* But moe things in order be to be noted in this place. Firste, how in the regenerate the rigor of the lawe is taken away, *Rigor of the law.* which rigor consisteth in three things, that is to say, that none obedience liketh God, vnlesse it be perfect; that life is not promised, but to them which fulfil the lawe; that the curse is denounced to al which offend, yea in the least thing.

Secondly, we are to thinke, that a man  
now



nowe beleeuing, pleaseth God, as beloued in the beloued; and as an heire of eternal life for Christ his righteousness imputed to him, which is the waie of life and saluation, according to these wordes of Paul, *Christ is the end of the lawe for righteousness to euerie one that beleueneth.*

Thirdlie, it is to be considered, that of the beleeuing man, whom for Christ his sake he accepteth, God requireth obedience; and that as a moste louing father he promiseth a rewarde to him not of det for anie goodnes, or price of the work; but of meere grace, through fatherlie kindenes, wherbie he imbraceth the beleeuing man in Christ Iesus.

Fourthlie, we must haue in minde that workes so done through faith, be testimonies of religion, euen as proper effectes be vndoubted arguments of the cause, from which theie procede. And therefore is the Lorde saide to rewarde euerie one according to his workes, as when Paul saith, *God wil rewarde euerie man according to his workes*, which workes be tokens of faith, and most vndoubted arguments of the feare of God. Of these workes mention shalbe made at the last daie, that al creatures maie acknowledg the iustice of God in iudging.

But if a special promise be made in a certaine thing (as when Tobiah doth saie: *Almes* doth

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CHAP. 6. *of the 84. Psalme.* VER. 12.

doth deliuer from death, & doth purge al sin, and maketh men to finde life; and Daniel, *Breake off thine iniquities by mercie towards the poore: Dani. 4. 24.* for that shalbe a salue for thine error,) this rule, which dependeth vpon the principle which we haue aboue set-downe, is to be remembred.

Touching à particular fact, we must iudge according to the qualitie either of the deede, or of the person that doth it. If we iudge by the qualitie of the deede, it is molte true, that no deedes of man, be theie manie or fewe, can satisfie the lawe of God, as aboue\* in the firste order of testimonies we haue declared: and therefore he cannot merit *\*Chap. 2. of this fourth part.* either righteousnes, or life. But if according to the qualitie of the person we doe iudge, the iudgemēt wil be diuers, as the persons be. For the person that worketh, either hath faith, or he hath not. If the person which worketh, hath faith, his worke done according to the lawe doth please, and is imputed to him for righteousnes, that is, it is thought to be righteous for so much as it pleaseth God in respect of the person. But if the person that worketh hath no faith, it is impossible that the worke should please, while this rule shal holde, *what soeuer is not done of faith, is sinne. Rom. 18. 13.* And therefore diligentlie it would be considered, what good workes be of themselves; and



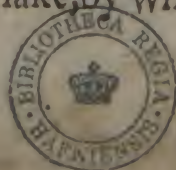
Phil. 3, 8.

and of what account in respect of the workers. Of themselves they are of no valure, neither doe they merit anie whit: because they are not the fulfilling of the lawe. Before the righteousness of faith they are *συνεχλα*, even y vilest dounge, as Paul speaketh, and abominable: but after that righteousness is confirmed they are to be esteemed not according to their owne desert, but according to the goodnes of God, which accepteth them for the persons sake y pleaseth him, in which respect they are imputed vnto righteousness, that is, are taken for good workes, as it is written of the zeale of Phinees, which thrust throw the fornicators, & they merit reward, as Paul saith, both in this life, and in the world to come.

Num. 31, 7, 8.

Now returne we vnto the saying of Tobias, touching which I do saie first, y in the old translation which a little before I cited, the words be verie corruptlie red. For according to the Greek, they should be thus red: *Almes or liberalitie doth deliuer frō death, and doth purge al sin. Those which exercise almes & righteousness, shal be filled with life.* This sentēce cānot be applied to the Pharisee, or to anie man y is not regenerated. For, as the almes here cōmended is a particular work: so in the vnregenerated it is manie waies polluted: So that it is to be referred vnto y regenerated. But they haue remissiō of sins freely for Christ his sake, by whose blood they are

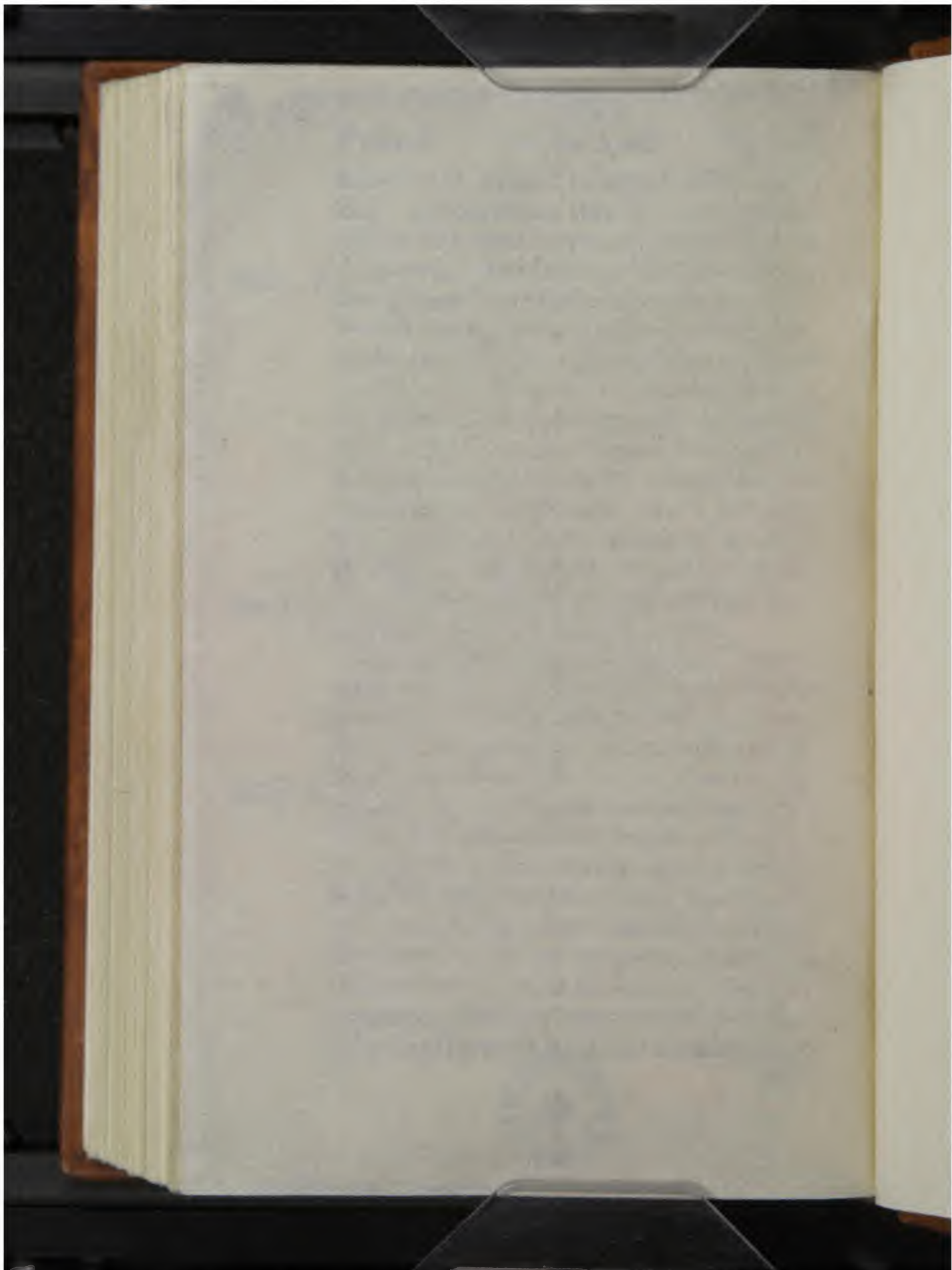
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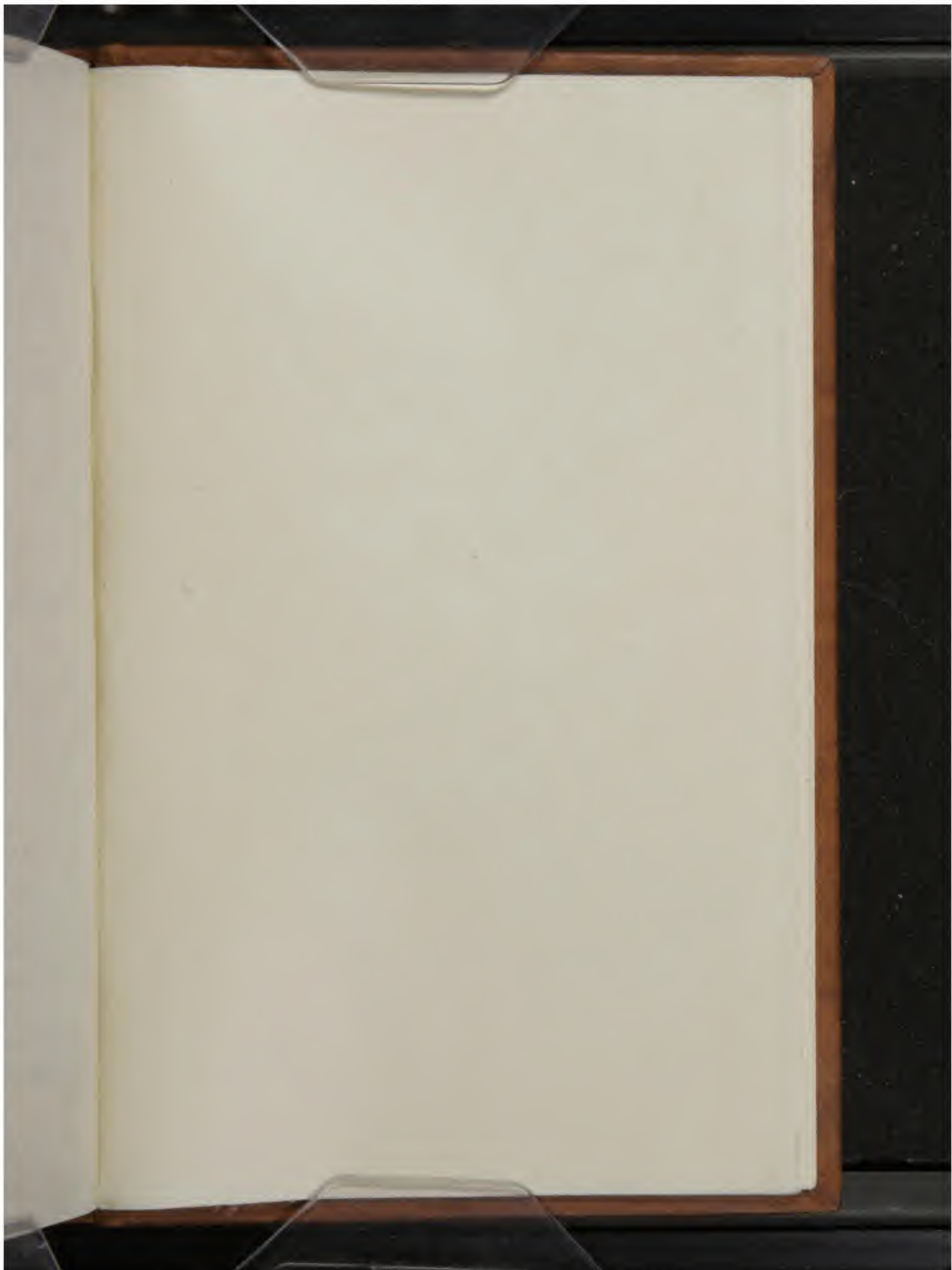


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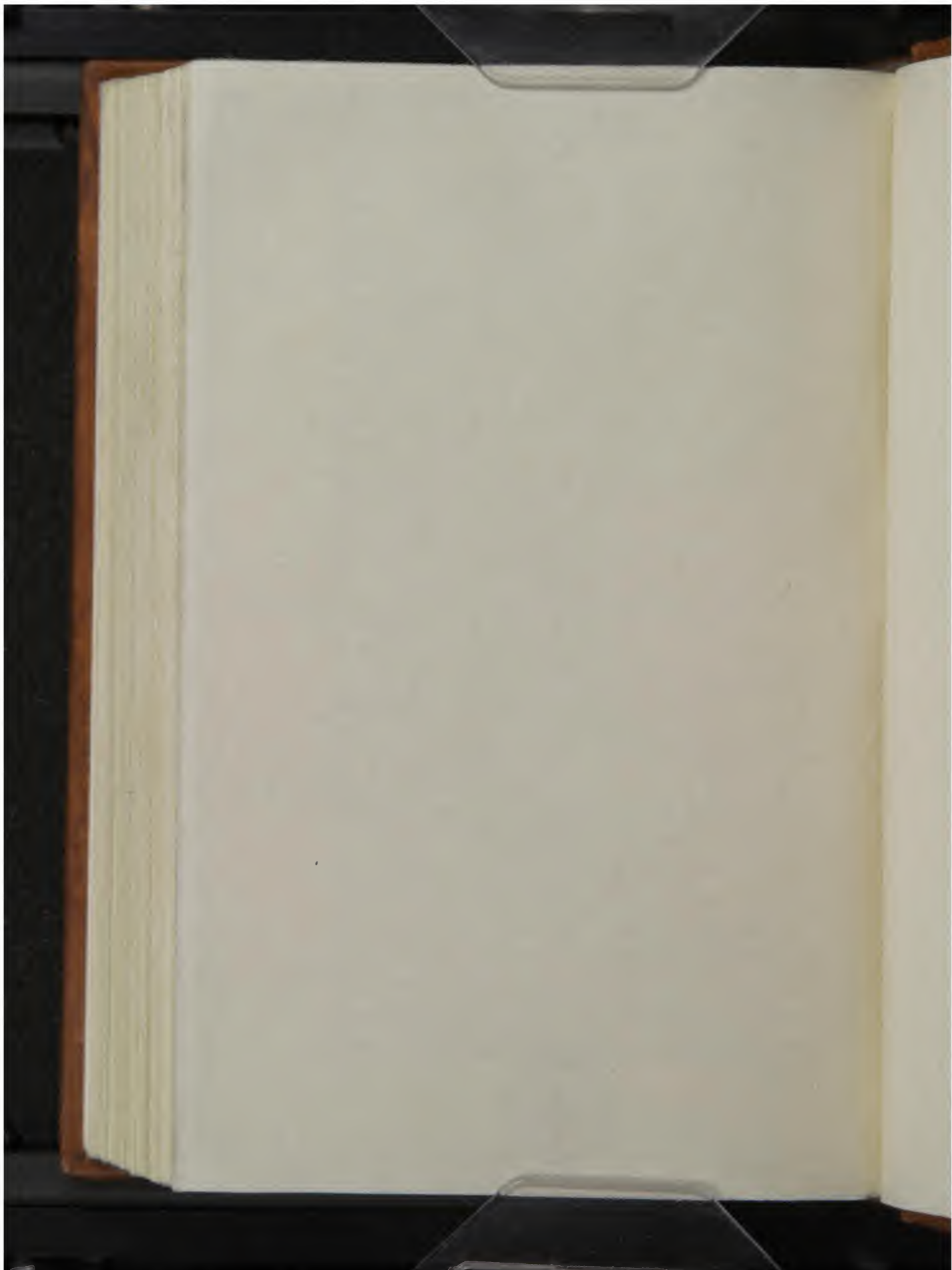




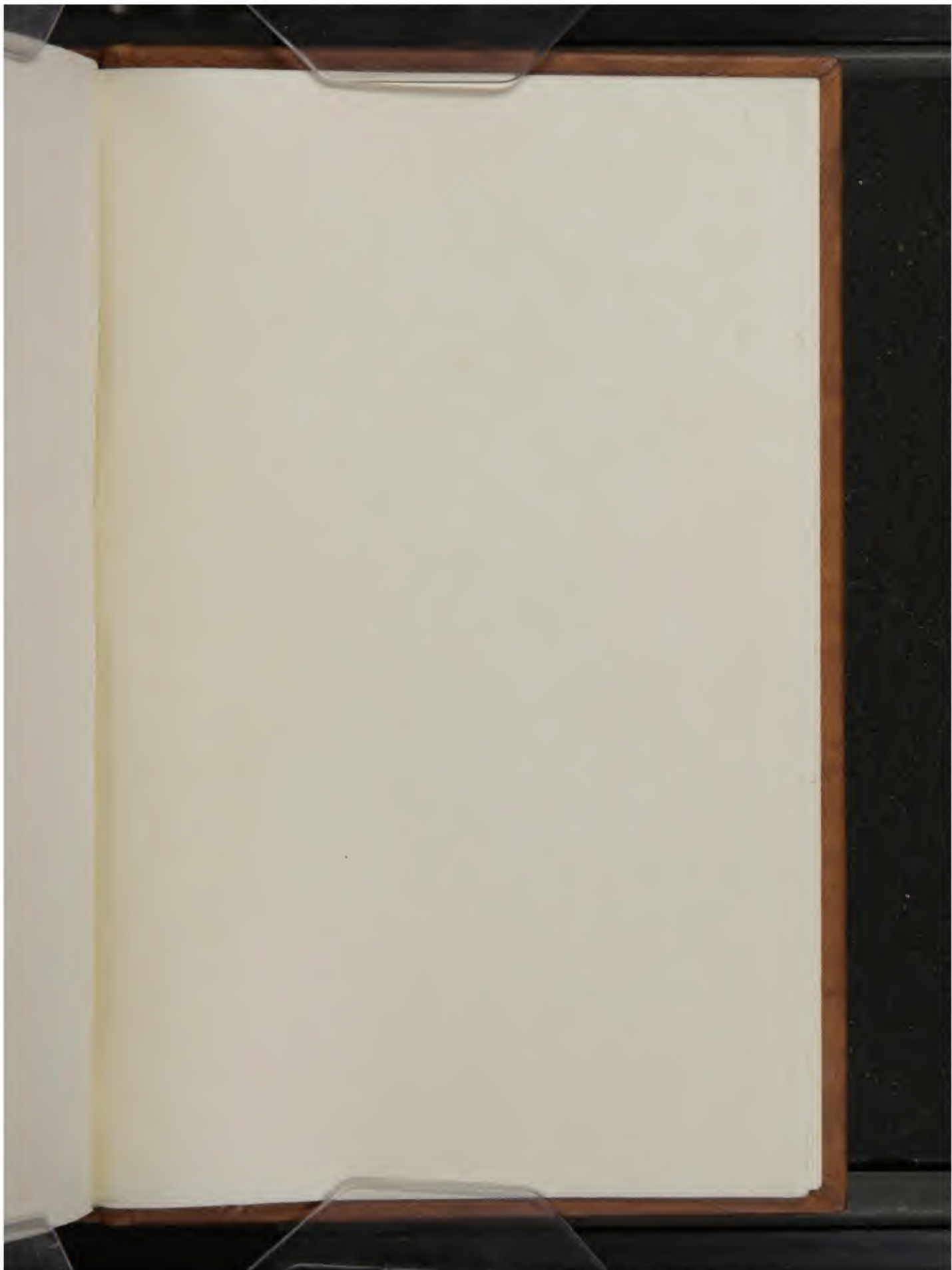




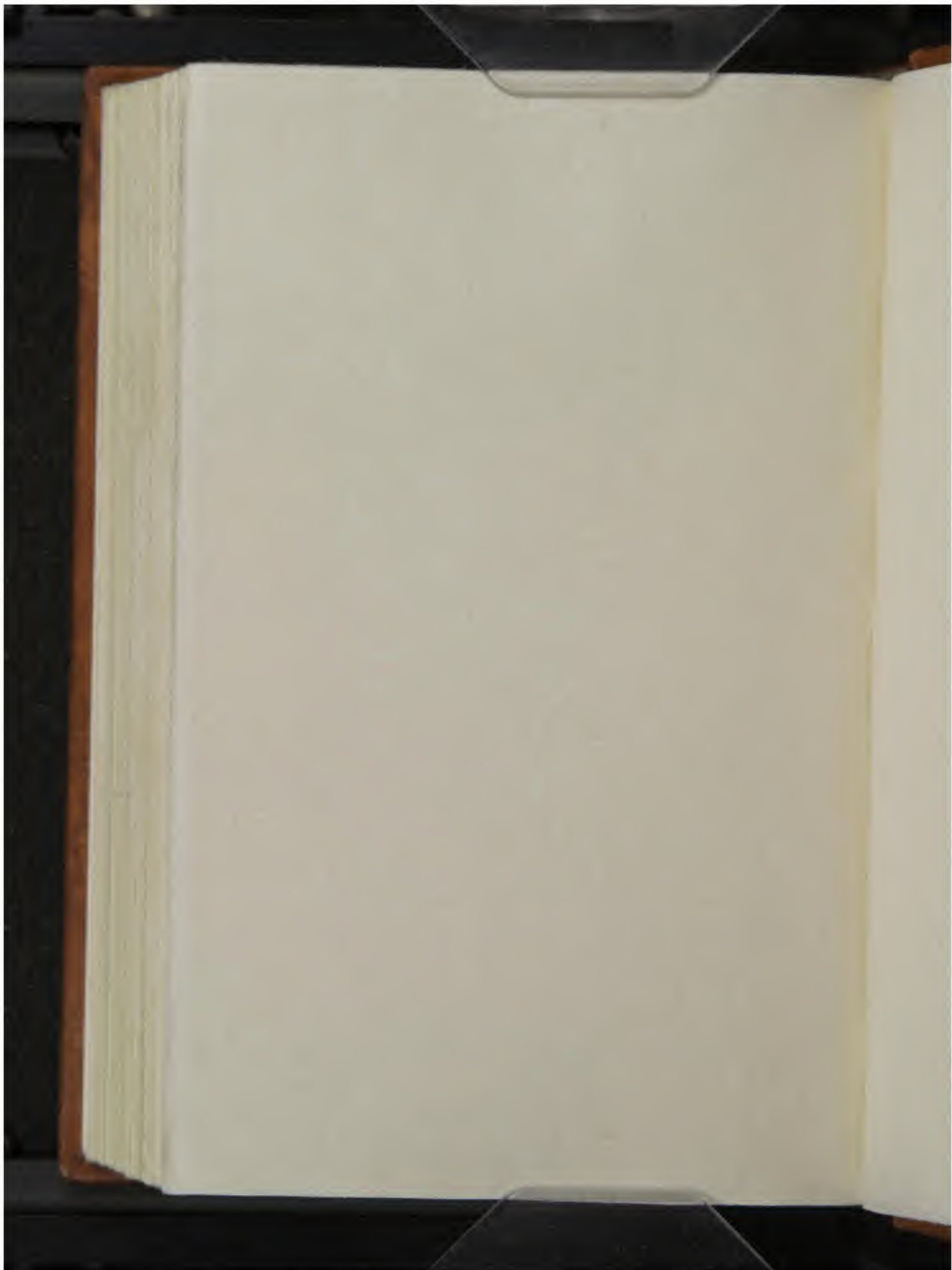




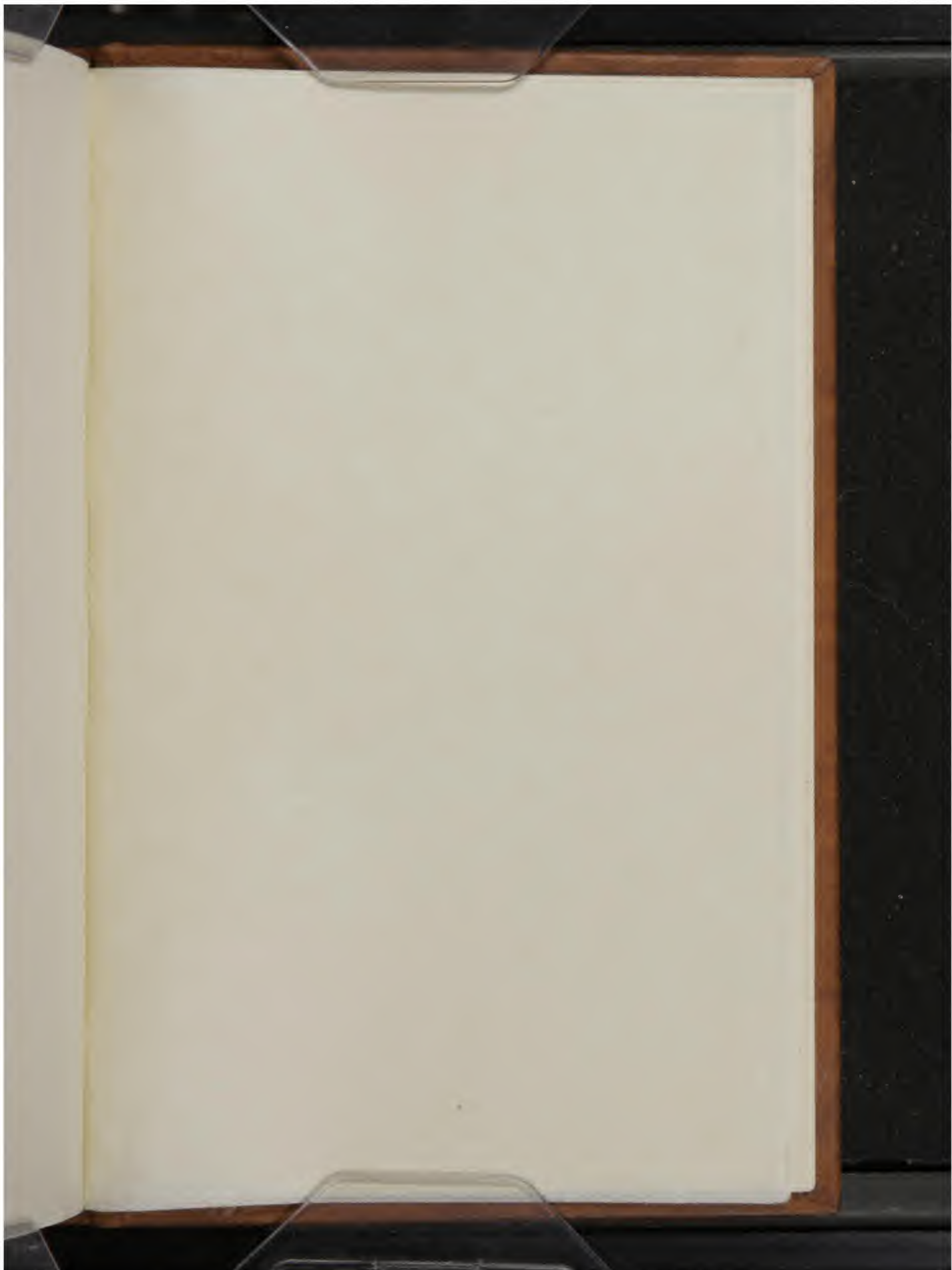




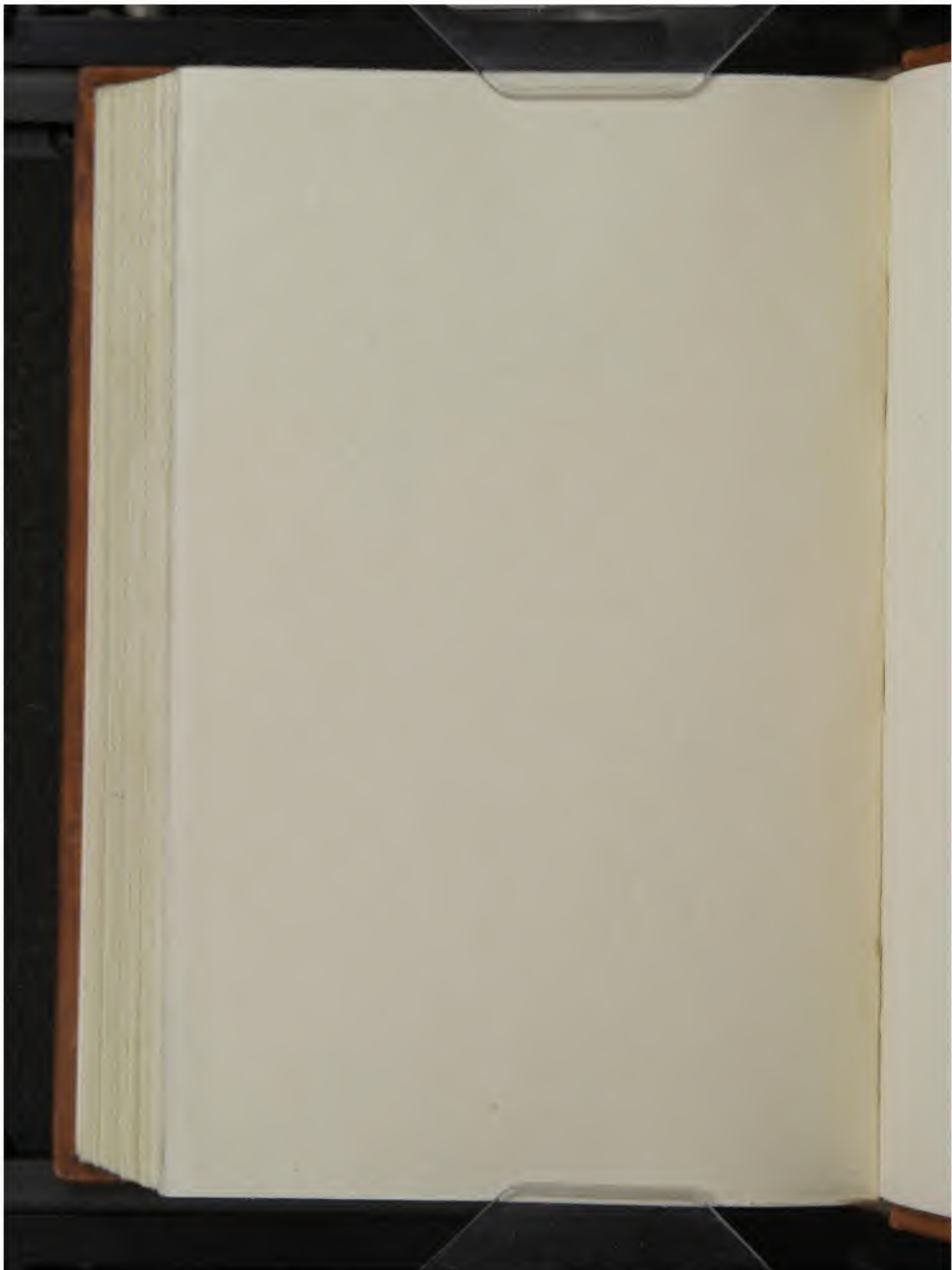








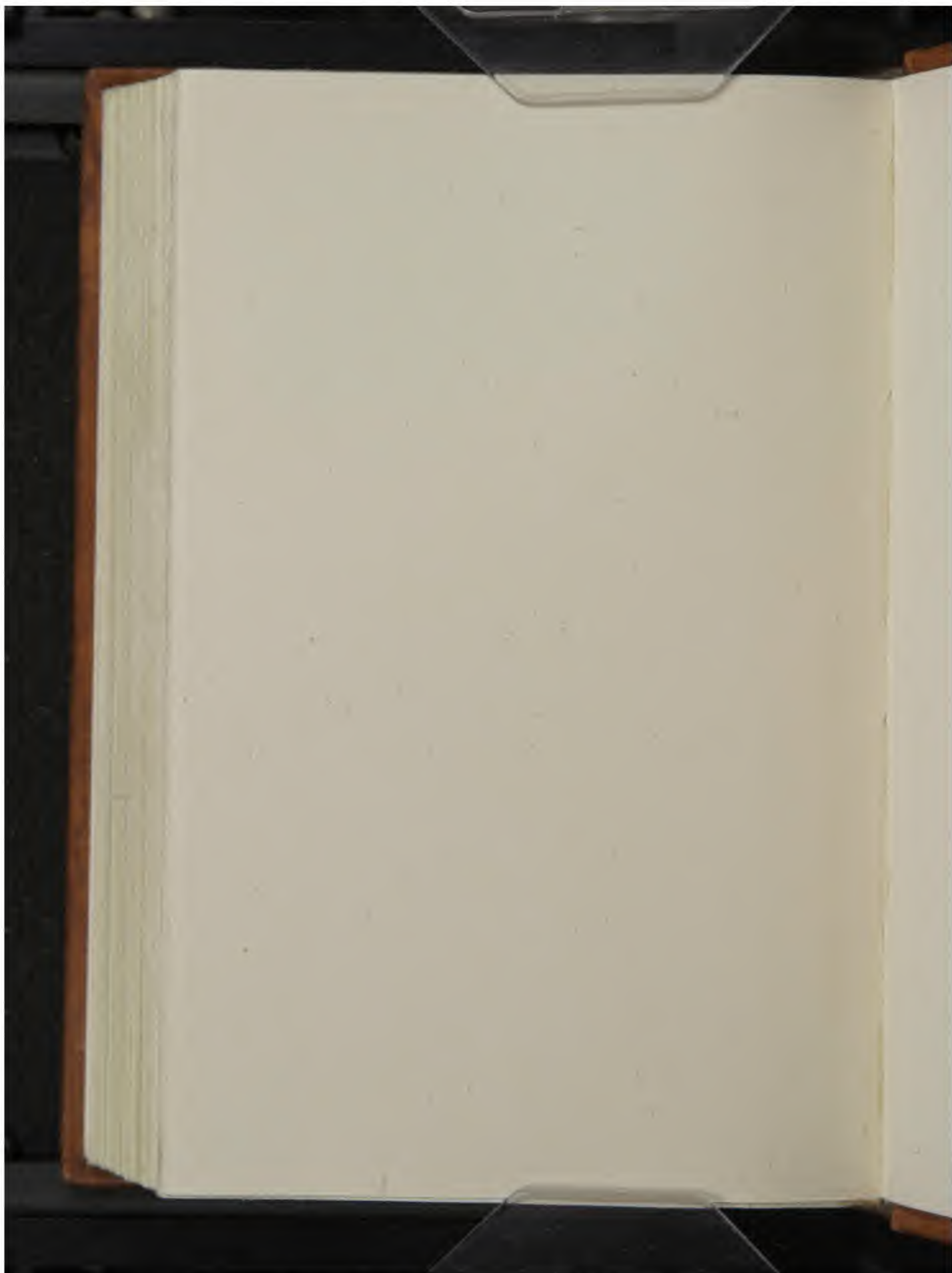








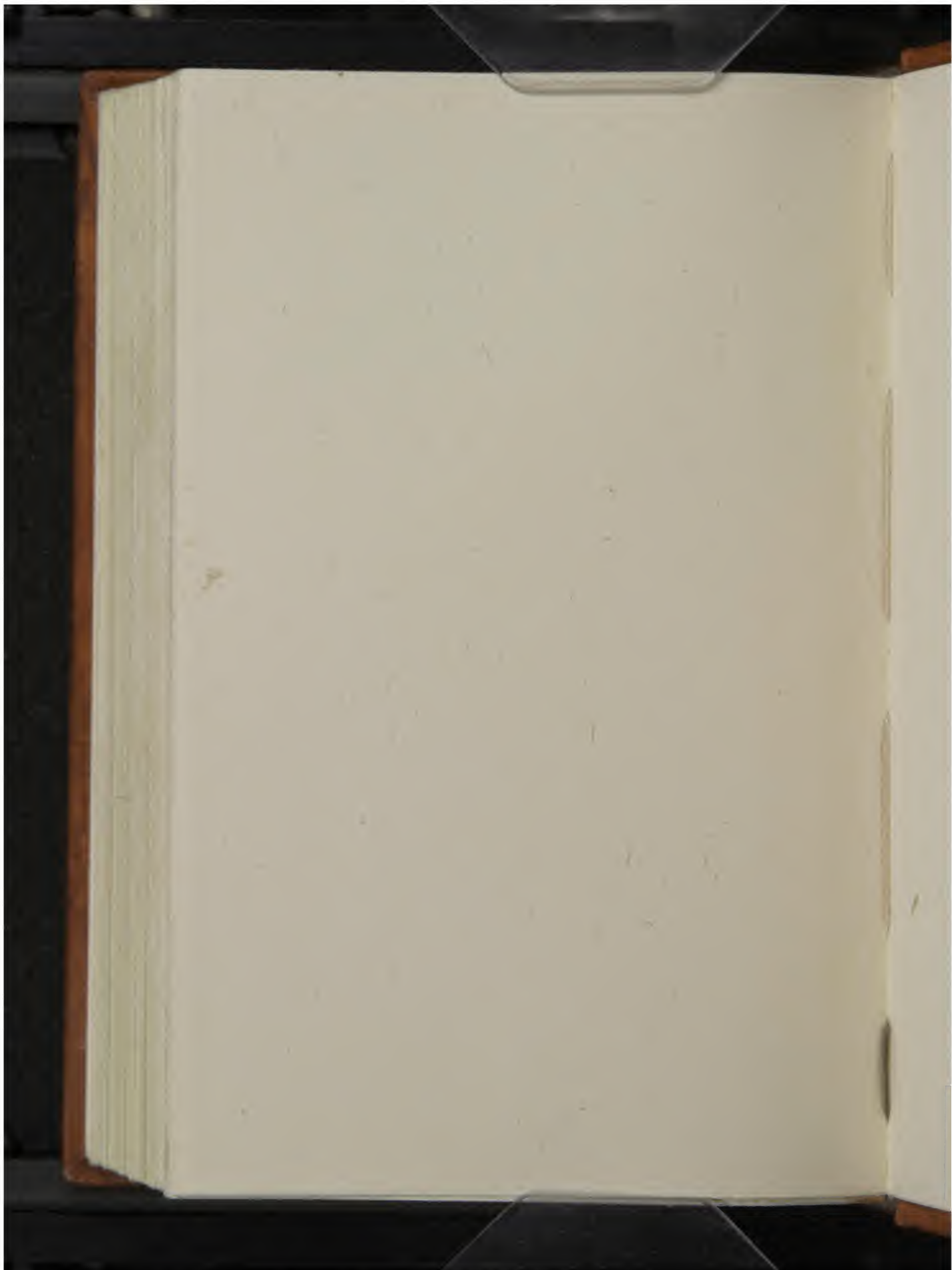




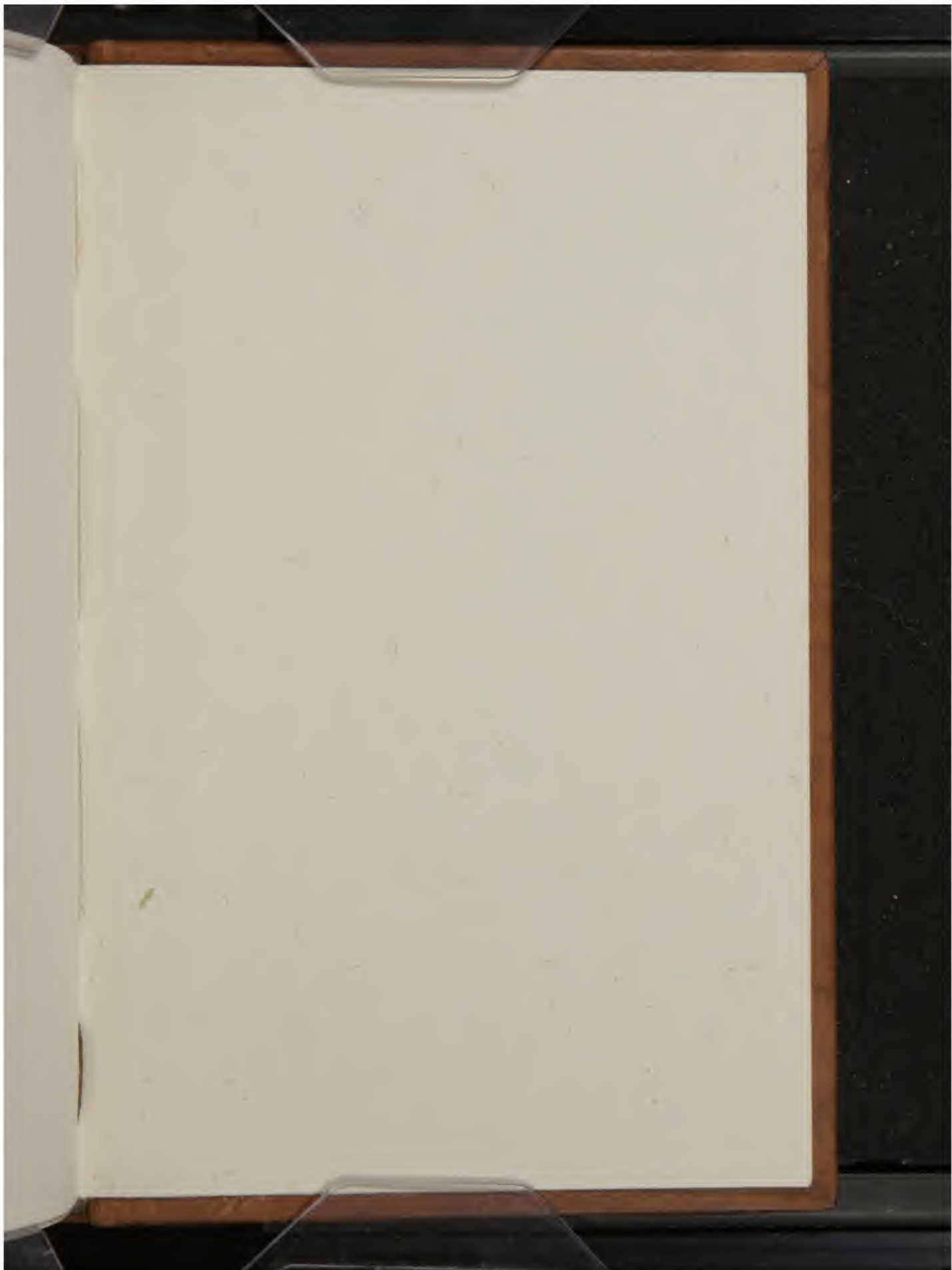




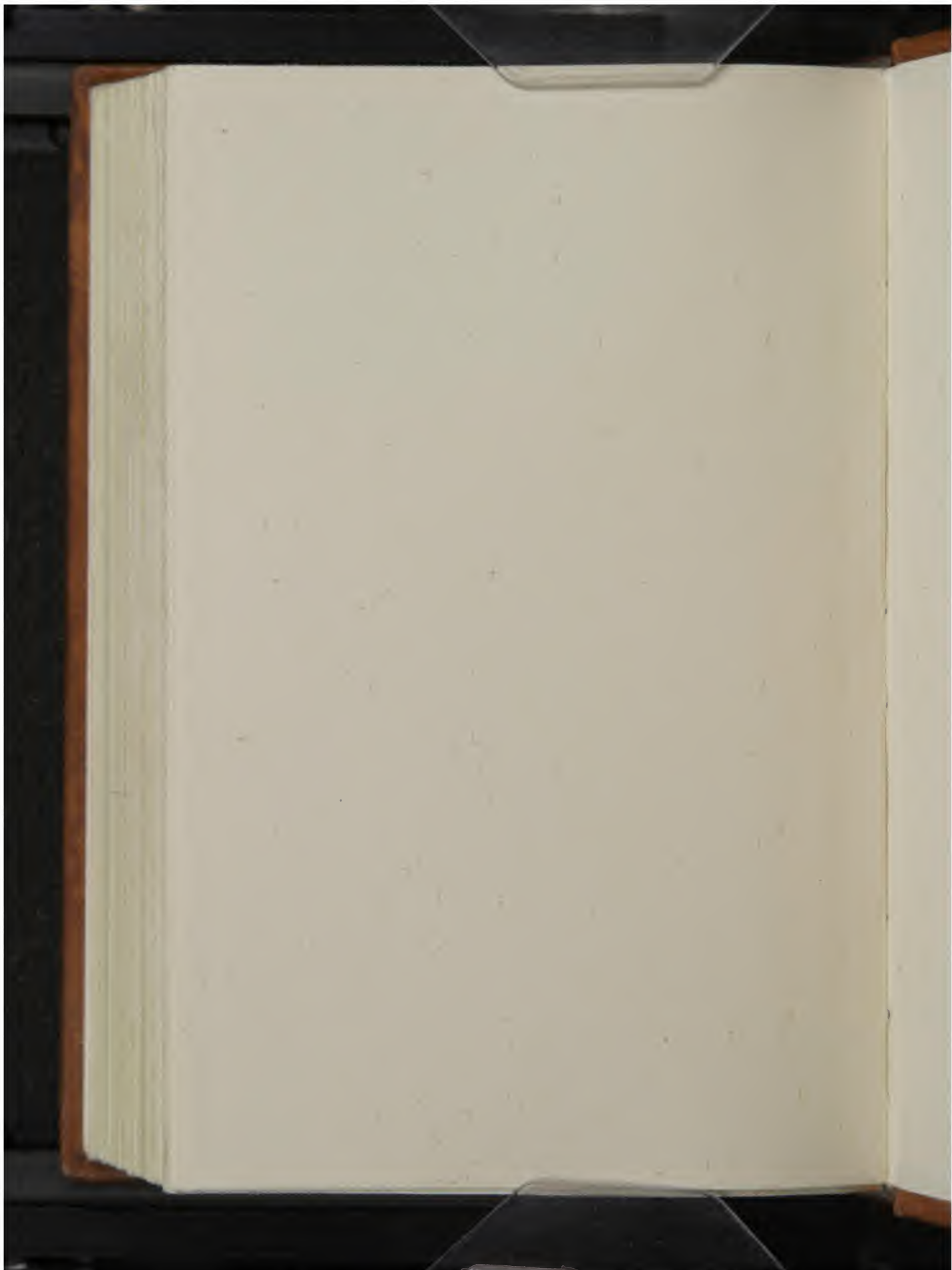














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